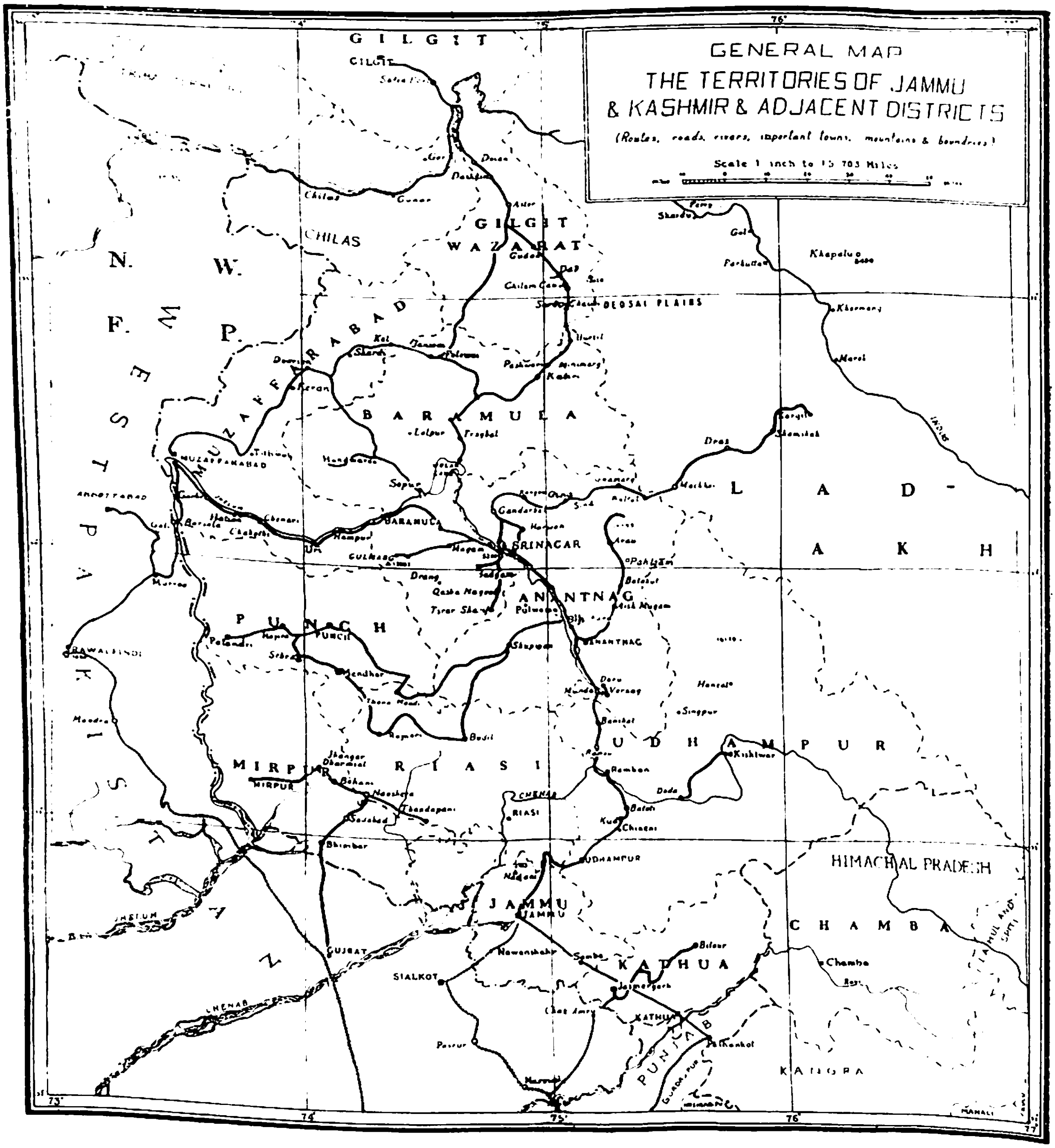
AN EXPERIMENTAL COURSE
NOT FOR GENERAL CIRCULATION

# An Introduction to Spoken Kashmiri

kəši:rihund nakši




Government of India: Surveyor-General of India

# An Introduction to Spoken Kashmiri

A Basic Course and Reference Manual for Learning and Teaching Kashmiri as a Second Language

## PART I

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*PRELIMINARY VERSION*

*AN EXPERIMENTAL COURSE: NOT FOR GENERAL CIRCULATION*

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# PREFACE

In writing a pedagogically-oriented manual for learning a language, it is claimed that an author generally has a specific type of consumer in mind. These consumers are defined, for example, according to their age group or first language identification, or in terms of their goals for specialization in a particular second language. If one is guided by the latter category in planning a textbook, such a textbook is termed a "register-oriented" textbook. However, the producer of pedagogically-oriented materials soon learns that a pedagogue's partiality for particular types of language learning materials is a very personal matter. It is like one's preference for a particular vintage of wine or a pinch of special spice in a curry. Perhaps that explains why there still is no agreement on a <u>theory</u> of materials production. This may also be the reason that there is not a generally acceptable <u>theory</u> of mother-tongue or second language teaching. It is, therefore, not surprising that even now the following words of Henry Sweet, written in 1899, continue to be true:

> In fact, things are altogether unsettled both as regards methods and textbooks. This is a good sign: it gives a promise of survival of the fittest. Anything is better than artificial uniformity enforced from without. (*The Practical Study of Languages: A Guide for Teachers and Learners*, [London, Dent, 1899], p. 3)

There are innumerable manuals and textbooks for teaching of western languages (e.g., English), yet, the urge to produce more--both for the western and non-western consumer--is unlimited. One reason for this ever increasing production of textbooks is that every intelligent teacher and student has his own ideas of what makes an ideal textbook. (If there is a general agreement on a

textbook, that is an accomplishment for the author.) Thus, the field of textbook writing continues to be very individualistic.

The tentative and exaggerated nature of contemporary theories, methods and techniques of textbook writing has not helped the situation. It seems to us that the primary reason for this state of the art is that we still have not gained meaningful answers to the basic theoretical and applied questions which are relevant to the textbook writing. For example, there are such questions as: What are the processes which are involved in the first (or second) language acquisition? or, What are the theoretical prerequisites for producing a satisfactory textbook for various types of learners?

We started with the above digression in order to point out that this manual has been produced for that consumer who is primarily interested in learning the Kashmiri language as a tool of cultural interaction in typically Kashmiri situations. The age group, the individual's specialization, or the learner's particular first language, did not play a serious role in the planning. The book is, however, written for the non-Kashmiris who are not familiar with either the Kashmiri language or the distinct culture of the Kashmiris.

In teaching the western languages, a teacher and a learner has, at least, a wide choice in selection of the materials, since the tradition of the textbook writing in these languages is very old. The situation in the teaching materials for the non-western languages, especially those of South Asia, is very discouraging, in terms of both their quality and their availability. Among the non-western languages, Kashmiri presents a unique problem: there are practically no teaching materials available for this language. This manual is, therefore, the first attempt to initiate pedagogical material for it.

This book has been written with a very modest goal in mind: that of presenting the language materials for Kashmiri in Kashmiri cultural settings. We have not attempted to present a new approach

to the teaching of a non-western language, far from it. If any such approach emerges out of this book, that is unintentional. The general organization of this book has been discussed in the section entitled "Notes on the plan of this manual."

The lack of any previous tradition of pedagogical materials for Kashmiri--for learning it as a first or second language--has made the author's job particularly difficult. In Kashmir where Kashmiri is natively spoken by about two million people, Kashmiri has not attained any serious status in the educational system of the state. It is the only state in India in which a non-native language has been recognized by the legislature of the state as the state language.

This manual may be used either for classroom teaching or for those wanting a self-instructional course. In the bibliography we have included a list of the supplementary materials which a teacher and/or a learner might find useful. *An Introduction to Spoken Kashmiri* has developed out of an ongoing research project on the Kashmiri language at the University of Illinois at Urbana-Champaign. We are circulating this preliminary edition to interested scholars in Kashmir and elsewhere, with the hope that their comments will help us in revising it in order to provide a better manual in the future. These materials have all the limitations and inadequacies which such language materials have that have not been tried for a prolonged period in the actual classroom situation. We propose to use this manual at the University of Illinois in a course entitled "Introduction to Kashmiri" to be offered in the Summer 1973.

We will be pleased if this manual initiates interest in the teaching and research in Kashmiri in Kashmir and elsewhere; *śubhastu te panthanaḥ santu.*

Urbana, Illinois
June, 1973

BRAJ B. KACHRU

## ACKNOWLEDGEMENTS

In writing this manual the author has derived great benefit from the comments, criticisms and, at times, persistent disagreements of several colleagues and students at the University of Illinois at Urbana-Champaign. Onkar N. Pandit deserves special mention for his assistance on this project almost since its inception. In his own quiet way, he evaluated each lesson and provided insightful criticism. His help was valuable for another reason, also; for a long time he was the only other native speaker of the Kashmiri language on this campus, with whom the author could converse in Kashmiri.

The author also owes special gratitude to Mohan Raina for drawing the original illustrations; to Tej K. Bhatia for commenting on several lessons from a non-native learner's point of view; to Jeanne Kriechbaum for patiently typing a complex manuscript, written mostly in a language that she did not understand; to Chin-chuan Cheng, Yamuna Kachru, Maria Keen and Girdhari L. Tikku, whose brains were picked very frequently with all types of questions, and who provided constructive suggestions on one or more sections of this book concerning presentation, style, content and translation; to Josephine Wilcock for looking after the administrative details of this project; to Lynne Hellmer and Sue Dennis for their secretarial help; to the Center for International Comparative Studies, University of Illinois at Urbana-Champaign for a grant for fieldwork; to the Institute of International Studies, United States Office of Education, Department of Health, Education, and Welfare for their support of this project.

# SYMBOLS AND ABBREVIATIONS

[ ] phonetic transcription

/ / phonemic transcription

: (following a vowel) shows that a vowel is long, e.g. a:va:z 'sound'. In certain cases we have also used ¯ above a vowel to indicate vowel length, e.g. nān

' (following a consonant) shows palatalization of a consonant, e.g., t'ol 'jealousy', kh'an 'food'

. (below a consonant) shows retroflexion, e.g., po:ṭ 'fine silk thread'

| | |
|---|---|
| adj. | adjective |
| adv. | adverb |
| conj. | conjunction |
| emph. | emphatic |
| f. | feminine |
| hon. | honorific |
| indef. | indefinite |
| inf. | infinitive |
| int. | intransitive |
| inter. | interrogative |
| m. | masculine |
| n. | noun |
| plu. | plural |
| pro. | pronoun |
| sing. | singular |
| v. | verb |

HJ Hobson-Jobson, A Glossary of Colloquial Anglo-Indian Words and Phrases, H. Yule and A.C. Burnell, London, 1886, reprinted 1968.

RGK A Reference Grammar of Kashmiri, Braj B. Kachru, Urbana, 1969.

## NOTES ON THE PLAN OF THIS MANUAL

*An Introduction to Spoken Kashmiri* is a manual for learning spoken Kashmiri of Srinagar, the summer capital of the Jammu and Kashmir state in India. The basic assumptions behind both the planning of this book and its structure are discussed below. We hope that the following notes will provide a guide to the users of this manual.

### STRUCTURE OF THE BOOK

The book is divided into eight sections. The first section provides a very brief sociolinguistic profile of the Kashmiri language. The second section describes the sounds of Kashmiri, and provides some material for pronunciation practice. The third section introduces sixteen *functional conversations* (Lessons 1 through 16). By a functional conversation is meant a situation-oriented short conversation in which the participants are primarily using repetitive language. The fourth section comprises fifteen lessons (Lessons 17 through 31). These are termed *conversations*. The aim of these conversations is to use language for discussing Kashmir-oriented topics in a semi-formal relationship between the participants. The participants are a Kashmiri and a non-Kashmiri. These conversations are longer than the ones presented in the previous section. A majority of the lessons in this section discuss the topics about Kashmir, the Kashmiris, and the important places in Kashmir. There are also two lessons about the Kashmiri fire-pot (<u>kã:gɨr</u>) and the Kashmiri shawl merchant (<u>ša:lɨvo:l</u>). The

fifth section, entitled *Notes on advanced grammar*, provides a skeleton description of some topics on grammar which have not been discussed in the previous sections. This section may be consulted by a learner at any stage, depending on his interest and his background. The sixth section includes twelve *review exercises* that emphasize grammar, comprehension, and translation. In the Table of Contents of this book, the focus of each exercise is given to help the teacher and the learner in selecting the exercises. We have also included hints for working on the exercises. These hints should be consulted with reluctance, but, preferably not until after the answers to the exercises have been attempted. The seventh section (Lessons 32 through 45) includes fourteen *narrative texts*. These lessons discuss the following types of themes. The legend about Kashmir; the places of interest in Kashmir; a Kashmiri folk tale; some historical characters; typical Kashmiri objects; the saints, some earlier poets of Kashmir, and three modern poets of Kashmir. The last section includes specimens of Kashmiri *poetry* These poems are by the same poets who are included in the previous section, namely, Lal Ded, Habba Khatun, Zinda Koul 'Masterji', Gulam Ahmad 'Mahjoor' and Dina Nath 'Nadim'.

## STRUCTURE OF EACH LESSON

The lessons 1 through 31 have been structured in the following way. At the beginning of each lesson, there is an introduction to the lesson. This is divided into three brief subsections, namely, the contextual focus, the grammatical focus, and the lexical focus. After this the main lesson starts. There is at least one illustration in a majority of the lessons, drawn by a native Kashmiri artist, which provides some visual aid for understanding the lesson. In each lesson, the lexical meaning of all the new words is given before presenting a Kashmiri sentence in which the word(s) occur. The

Kashmiri sentence is then followed by a free translation into English. The translation does not necessarily provide a one-to-one correspondence with the Kashmiri sentence. Each lesson is followed by a detailed section which includes notes on cultural matters or other contextually relevant information, grammar, vocabulary, drills and exercises.

It is up to the instructor or the learners to determine how much of this section is to be used in the class. It is also up to the instructor to determine whether the drills are to be used only for the oral practice in the class or also as take-home assignments. In the lessons 32 through 50 we have provided no notes; we have only provided 'equivalents' of important lexical items.

## STYLE OF SPEECH

The variety of Kashmiri presented in this book is my idiolect, with serious input from Onkar N. Pandit. If we use George Grierson's terms, our variety of Kashmiri may be termed "Hindu Kashmiri" though I personally do not like this term. However, we have made a serious attempt to neutralize the Sanskrit elements in our speech at the lexical level. In the narrative texts (Lessons 32 through 45), it has not always been possible to avoid the Sanskrit items. The tradition of prose writing is still very recent in Kashmiri, and the present prose is either Persianized as that of Radio Kashmir or Sanskritized. Radio Kashmir has developed a very stilted prose style which sounds like servile translations of English or Urdu news releases.

We feel that in grammar and pronunciation the difference has been substantially neutralized.

## VARIANT FORMS

In a few cases, a learner will find in this text the variant forms of the same lexical items. At the beginning, this may be a little confusing. It is, however, good to learn that human languages have a component of variation, too. Note, for example, the following. čha ~ čhi 'is' (fem. sing.); phuṭɨo:ṭ ~ phuṭɨvo:ṭ 'change (money)'; mašhu:r ~ mahšu:r 'famous'.

## CULTURE NOTES

The notes given in this book on Kashmiri culture are very brief. We have attempted to cover all those points which are crucial for the understanding of the text. A learner who is interested in a more detailed treatment of either the Kashmiri culture or the literature will find the suggested reading list useful.

## GRAMMAR

In the Introduction to each lesson, the subsection entitled "Grammatical focus" gives some indication of what follows in the lesson. The grammar section which follows each lesson does not necessarily form a part of the lesson. However, we have attempted to incorporate those grammatical points in the discussion which we think are relevant to the text. It is important that an instructor and the learner do serious shunting back and forth to make those sections meaningful.

The aim of the grammatical notes is not to present a complete grammar of the Kashmiri language in this manual. These are merely skeleton notes and are not complete or exhaustive. We suggest that the author's *A Reference Grammar of Kashmiri (RGK)* be used as a companion volume to this book. The author recommends the *RGK* with hesitation since it needs serious revisions. In a revised version of it, ideally speaking, the author would like to retain

only its title. A Kashmiri-knowing instructor should be able to draw a learner's attention to its weak points as well as to its strong points.

In the grammar section, we have presented several tense forms in one place. This has been done for the sake of convenience; actually, such material may be presented to students in smaller sections at various stages.

## GRADING OF MATERIALS

In the contemporary language pedagogy, it is fashionable to use the term "grading". A word on that might not be out of place here. The materials presented here have been "graded" intuitively. We have not used any statistical techniques for the vocabulary control or for grading the structures. We propose to prepare such supplementary materials in the near future.

## TRANSLATIONS

The translation of lexical items or of constructions does not represent a formal equivalence. At places, it was difficult to establish even lexical equivalence between Kashmiri and English lexical items. For example, Kashmiri tsot is not English 'bread' or Hindi-Urdu chapati. It is a Kashmiri version of Persian na:n, which is eaten as snack with Kashmiri tea. The translation of Kashmiri tsa:man as English 'cheese' also shows arbitrary equivalence.

All translations of the poems in section VIII have been done by the author, except for four va:ks of Lal Ded for which we have used the translations of George Grierson or Richard Temple.

## VOCABULARY AND GLOSSARY

In the introduction to each lesson (up to Lesson 32) there is a subsection entitled lexical focus. Under this subsection we have provided contextually determined lexical sets. After each lesson there is a list of useful vocabulary items. In Part II of *An Introduction to Spoken Kashmiri* there is also a glossary (see below).

## CONTENTS OF PART II

This manual has a companion volume (Part II). It includes a glossary which is divided into three parts. The first part gives English equivalents for Kashmiri words. The second part gives Kashmiri equivalents for English words. The third part includes a partial list of English borrowings in Kashmiri. In addition, it also includes a glossary of selected terms used in this manual and, suggestions for further reading.

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## A WORD OF CAUTION

At the outset we would like to caution the user of *An Introduction to Spoken Kashmiri* that in this preliminary edition there are several serious and some not-so-serious typographical and other errors. These errors are listed in an errata which appears at the end of this volume (Part II). We suggest that these corrections be incorporated in the text before actually starting the course. This should make the process of learning Kashmiri a little less difficult.

Note also that in the use of place-names and names of languages there is a variation in transcription. It might be a little confusing at the beginning. Consider, for example the following: pəhəlga:m ~ pəhalga:m; niša:t ~ niša:th; kishṭwārī ~ kashṭawārī

# I

# INTRODUCTION

# I. INTRODUCTION

## 1.0. A Sociolinguistic Profile of Kashmiri

### 1.1. Introduction

The research on the linguistic aspects of the Kashmiri language is very inadequate and fragmentary; therefore, a clear sociolinguistic profile of the language has not emerged as yet. There are several reasons for this lack of research on Kashmiri. Consider the following observation (Kachru, 1969)[1],

> The last two decades, especially after 1955, have been of substantial linguistic activity on the Indian sub-continent. A large number of Indic languages have been analyzed for the first time, and new analyses of many languages have been worked out following contemporary linguistic models. By and large, this linguistic interest has left Kashmiri and other Dardic languages untouched. There are two main reasons for this neglect of the Dardic languages. First, politically, the task is difficult since the Dardic language area spreads over three political boundaries and involves three countries (i.e. Afghanistan, sections of the western part of Pakistan, and the northern part of India). Second, geographically, the terrain is not easily accessible. Thus there continues to be a great shortage of reliable and detailed linguistic literature on the Dardic language family.

In the following pages, some basic information is presented which should be of interest, as a background for the study of Kashmiri, to someone who is studying the language.

At present, the area-defined varieties of Kashmiri are very tentatively classified; and, for most of these, we do not have any descriptions or lexicons available (see Grierson, 1915; and Kachru, 1969).

1.2. Area and Speakers

The Kashmiri language and its dialects are spoken by 1,959,115 people in the Valley of Kashmir and surrounding areas. The language area covers approximately 10,000 square miles in the Jammu and Kashmir State.[2] The natives of Kashmir call their land [kəši:r] and their language [kə:šur]. In Hindi-Urdu the terms [ka:šmi:ri:] or [kašmi:ri:] are used for the language.[3]

1.3. Origin

The question of the linguistic origin of Kashmiri, and its relation, on the one hand, to the Dardic group of languages and, on the other hand to the Indo-Aryan group of languages, continues to be discussed. The question was originally raised in a serious sense by Grierson.[4] He claimed that, linguistically, Kashmiri holds a peculiar position because it has some formal features which show its Dardic characteristics and many other features which it shares with the Indo-Aryan languages.

There are basically the following two views on the origin of Kashmiri. The first view is that Kashmiri developed like other Indo-Aryan languages, (e.g., Hindi and Punjabi) out of the Indo-European family of languages and, thus, may be considered a branch of Indo-Aryan. Chatterjee argues that

> ...Kashmiri, in spite of a Dardic substratum in it people and its speech, became a part of the Sanskritic culture-world of India. The Indo-Aryan Prakrits and Apabhramsa from the Midland and from Northern Panjab profoundly modified the Dardic bases of Kashmiri, so that one might say that the Kashmiri language is a result of a very large over-laying of a Dardic base with Indo-Aryan elements. 5

The second view is that Kashmiri belongs to a separate group--within the Indo-Aryan branch of Indo-European--called the Dardic (or the Piśācha) group of languages, the other two members of the group being Indo-Aryan and Iranian. Grierson suggests that

> ...the Piśācha languages, which include the Shiṇā-Khōwār group, occupy a position intermediate between the Sanskritic languages of India proper and Eranian languages farther to their west. They thus possess many features that are common to them and to the Sanskritic languages. But they also possess features peculiar to themselves, and others in which they agree rather with languages of the Eranian family.... That language [Kashmiri] possesses nearly all the features that are peculiar to Piśācha, and also those in which Piśācha agrees with Eranian.[6]

Three language groups are included in the Dardic family: the Kāfirī Group, the Khōwār Group, and the Dard Group. It is rather difficult to give the exact number of speakers of these three groups because political and geographical factors have made it impossible to secure any reliable figures. Often the number of speakers and the name of a language varies from study to study. Traditionally, the above three groups have further been sub-classified according to the languages and/or dialects in each group. In three available studies,[7] one finds extreme differences and confusions in both the names and number of languages listed under these three groups. These lists, according to Morgenstiern[8], are partially correct. Morgenstiern has also pointed out other inconsistencies pertaining to the names of languages and/or dialects as they appear in these studies.

Table Showing the Speakers of Dardic Languages[9]

| Language (or Group) | Number of Speakers |
|---|---|
| Kāfirī Group | 1 |
| Khōwār Group | 3 |
| Shiṇā | 856 |
| Brokpa | 544 |
| Chilāsī | 82 |
| Gilgiti | 76 |
| Sirājī | 19,978 |
| Bunjwali | 550 |

Out of the languages of the Dardic Group, Kashmiri came under the direct influence of Sanskrit and later Prakrits, and much later under Persian and Arabic.

2.0. Dialects of Kashmiri

There has been no serious dialect research on Kashmiri. The outdated and rather tentative dialect classification of Kashmiri by Grierson continues to be used in current literature. Adopting the same framework, the dialects of Kashmiri may be grouped along two dimensions: (a) those dialects which are area-defined, and (b) those dialects which are defined in terms of the user.

The list of area-defined dialects given in Grierson and in the *Census of India 1961* are not identical. In the latter, the following dialects are listed: Bunjwali (550); Kishṭwārī (11,633);

Pōgulī (9,508); Shirajī-Kashmiri (19,978); Kaghani (152); and Kohistāni (81). Grierson, on the other hand, claims that Kashmiri has "only one true dialect--Kashṭawārī" and "a number of mixed dialects such as Pōguli, Sirājī of Ḍōḍā and Rāmbanī.... Farther east, over the greater part of the Riasi District of the State, there are more of these mixed dialects, about which nothing certain is known, except that the mixture is rather between Kashmiri and the Chibhālī form of Lahaṇḍā."[10]

There has been no linguistically-oriented field work on the dialects of Kashmiri. The above classifications, determined by both Grierson and the Census of India, 1961, seem to be arbitrary and subjective. Perhaps further investigation may show that Kashṭawārī is the only dialect of Kashmiri, as is claimed by Grierson, and that the other varieties are (a) those based on the variations of village speech, (b) those based on Sanskrit and Persian/Arabic influences, and (c) those based on professions and occupations of speakers.

In some studies, the above (b) have been termed the religious dialects of Kashmiri (i.e., Hindu Kashmiri and Muslim Kashmiri). (See section 2.2.).

## 2.1. Geographical Dialects

In current literature, the following are generally treated as the area-defined dialects of Kashmiri:

1. Kashṭawārī : This is spoken in the Valley of Kashṭawār which lies on the southeast of Kashmir, on the upper

Chināb River. It shows the deep influence of the Pahāṛī and the Lahanḍā dialects, and is written in the Ṭakri characters.

2. Pōgulī : This is spoken in the valleys of Pogul, Paristan and Sar. These valleys lie to the west of Kashṭawār and to the south of the Pir Pantsal (Panchal) range. Bailey has used the cover-term Pōgulī for the language of this area. It is mixed with the Pahāṛī and Lahandā dialects.

3. Sirājī : This is spoken in the town of Ḍōḍā on the River Chināb. Whether or not it is a dialect of Kashmiri is still debated. Grierson thinks that it can, with almost "equal correctness, be classed as a dialect of Kashmiri... because it possesses certain Dardic characteristics which are absent in Western Pahāṛī."[11]

4. Rāmbanī : This is spoken in a small area that lies between Srinagar and Jammu. It is a mixture of Sirājī and Ḍōgrī, and shares features with both Kashmiri and Ḍōgrī.

In the literature, the Kashmiri Speech Community has traditionally been divided into the following area-defined dialects:

(a) mara:z (in the southern and southeastern region),
(b) kamra:z (in the northern and northwestern region), and
(c) yamra:z (in Srinagar and some of its surrounding areas).

On the basis of this grouping, it is believed that the Kashmiri spoken

in the mara:z area is highly Sanskritized, and the variety spoken in the kamra:z area has had a deep Dardic influence.

Note that further research on the dialect situation of Kashmiri may show that, in addition to village dialects (and perhaps religious dialects), Kashṭawāṛī is the only dialect of Kashmiri outside of the valley, and that the other dialects discussed above are only partially influenced by Kashmiri, since they are spoken in transition zones.

## 2.2. Sanskritized and Persianized Dialects

In earlier and current literature, it has been claimed that in terms of the users, there are two dialects of Kashmiri: Hindu Kashmiri, and Muslim Kashmiri.[12] The evidence presented for this religious dichotomy is that Hindu Kashmiri has borrowings from Sanskrit sources, and Muslim Kashmiri has borrowings from Persian (and Arabic) sources. It turns out that the situation is not as clear cut as has been presented by Grierson and Zinda Koul 'Masterji', for example. The religious dichotomy applies, to some extent, to Srinagar Kashmiri, but it presents an erroneous picture of the overall dialect situation of the language. We shall, therefore, use rather neutral terms, i.e., Sanskritized Kashmiri (SK) and Persianized Kashmiri (PK).

The differences at the phonetic/phonological levels between the two communities may be explained in terms of distribution and frequency of certain phonemes. The sub-system of borrowed

phonological features also is shared by the educated speakers of the two communities (e.g., /f/ and /q/). The other differences are mainly lexical and, in a very few cases, morphological. Lexically, SK has borrowed from Sanskrit sources and PK from Persian and Arabic sources. This aspect of Kashmiri, however, needs further research.

In village Kashmiri, the religion-marking phonetic/phonological and morphological features merge into one, though in Srinagar Kashmiri, as stated earlier, they mark the two communities as separate. In recent years, with the spread of education, the religious differences have been slowly disappearing. In earlier studies, the observations made on the religious dialects of Kashmiri are mainly based on lexical evidence, and whatever phonetic/phonological evidence is presented is from Srinagar Kashmiri. Consider, for example, the sound alternations in the following section.

### 2.2.1. Pronunciation

The following variations are, essentially, the substitution of different phonemes in individual lexical items. It seems that the two communities share one overall phonological system: In Srinagar Kashmiri [ṛ] alternates with [r] in the speech of Muslims. This feature is again shared by both communities in village Kashmiri, (e.g., PK guṛ 'horse', yo:ṛ 'here', ho:ṛ 'there'; SK gur, yo:r, ho:r). Note also, among others, the following differences:

(a) VOWELS

(i) central vowel → front vowel (SK rɨkh 'line', tɨkh 'run', khɨn' 'nasal mucus'; PK rikh, tikh, khin')

(ii) high central vowel → low central vowel (SK gə̃:th 'eagle', dəh 'ten', kəhvɨ 'tea'; PK gã:th, dah, kahvɨ)

(iii) central vowel → back vowel (SK mə:ǰ 'mother'; PK mo:ǰ)

(iv) initial back vowel → central vowel (SK o:ləv 'potatoes'; PK ə:lav)

(b) CONSONANTS

(i) v → ph (SK kho(h)vur 'left', ho(h)vur 'wife's parents'; PK khophur, hophur)

(ii) initial cr → c' (SK bro:r 'cat', kru:r 'well'; PK b'o:r, k'u:r)

(iii) r → ṛ (SK gur 'horse', yo:r 'here', ho:r 'there'; PK guṛ, yo:ṛ, ho:ṛ)

2.2.2. Lexis

The lexical variation between SK and PK is based on the sources of lexical items. In SK there is a high frequency of Sanskrit items, while in PK there are Persian and Arabic borrowings. On the other hand, a number of registers (e.g., legal or business) have a high frequency of Persio-Arabic borrowings that are shared by both the communities. Note that the dichotomy of SK and PK does not always hold with reference to the use of Sanskritized words by the Hindus and Persianized words by the Muslims. There are several examples where Muslims use SK and Hindus use PK, for example, tsəndɨr 'moon' has a high frequency among Muslims. Consider the following two sets of lexical items.

Sanskritized: athɨ čhalun 'to wash hands', bagva:n 'God', bohgun 'cooking vessel', ča:y 'tea', darɨm 'religion', gandun 'betrothal', gɔso:n' 'a holyman', havah 'wind',

kho:s 'cup', kru:d 'anger', mədre:r 'sugar', mahra: 'sir', mɨthɨr 'urine', marɨd 'a man', mo:l 'father', neni 'meat', namaska:r 'greeting', po:n' 'water', pa:ph 'sin', pɔn' 'good deed', pə:ǰa:mɨ 'trousers', pra:n 'soul', rəčh 'amulet', šokɨrva:r 'Friday', siri: 'sun', sɔrɨg 'paradise', sopun 'dream', tha:l 'dish', vurɨbal 'kitchen for a feast', zuka:m 'influenza'. The Persianized forms of these are given below.

Persianized: athɨ pəthrun, khɔda:, pəti:lɨ, kəhvɨ, di:n, nišə:n', phəki:r, va:v, p'a:lɨ, gɔsɨ, khand, haz, idra:r, mohn'uv, bab, na:tɨ (or ma:z), sala:m, a:b, gɔnah, sava:b, ye:za:rɨ, ruh, tə:vi:zɨ, ǰumah, akhta:b, ǰanath, kha:b, trə:m', va:zɨva:n, nəzlɨ.

### 2.2.3. Morphology

The morphological differences are of two types: those which differ in the source (see above), and those which show the presence of an item in one community which is now absent in the speech of the other community.

Note, for example, that in PK hargah has been preserved as a conjunction, but in SK it is fast disappearing, at least in Srinagar SK. In Srinagar agar is used more frequently (this is a loan from Hindi-Urdu, Punjabi). This also applies to the item mɔkhɨ (e.g., ami mɔkhɨ go:s nɨ bɨ tot, 'I did not go there for this reason.') which is restricted to PK. The use of the following declensions is also restricted to Muslims in Srinagar Kashmiri, although it is shared

by both communities in the villages:

nɔm (fem. nɔmɨ), nɔmanhund, nɔman, nɔmav

## 2.3. Standard Kashmiri

It is customary to consider Kashmiri, as spoken in Srinagar, as the standard form of the language. The attitude-denoting such terms as ga:mɨ kə:šur 'village Kashmiri' and šahrɨ kə̃:šur 'city Kashmiri' are frequently used to mark speakers. The administrative and educational uses of Kashmiri are still very restricted. Therefore, the process of standardization is very slow (see Section 6.0.).

In recent years, especially since 1947, Kashmiri has been used for various forms of creative writing. This has helped in developing various literary styles (see Section 4.0.).

## 3.0. The Writing Systems of Kashmiri

The aim of this manual is not to introduce a learner to the writing system of Kashmiri. We have, therefore, used a modified version of the Roman script, with some diacritical marks added. There were several reasons for this decision. The main reason is that there is no uniformity in the use of scripts for Kashmiri. In recent years, Kashmiri has been written in more than one script. The reasons for this lack of uniformity are both socio-religious and political. The following scripts are used for Kashmiri and some of its dialects.

3.1. The Shārdā Script

Developed around the 10th century, this is the oldest script known to Kashmiris. It is now used for restricted purposes by a small group among the Kashmiri Pandit community (e.g., for religious purposes or horoscope writing). In formation, the symbols are different from the Devanāgarī symbols, and every letter of the alphabet has a name.

3.2. The Devanāgarī Script

This was used by Kashmiri Hindus for writing Kashmiri literature until 1947, and is still in use today. It was made popular particularly by Zinda Koul 'Masterji' and S. K. Toshkhani.

3.3. The Persio-Arabic Script

This cuts across religious boundaries and is now used by both the Pandits and the Muslims. It has also been recognized as the official script for Kashmiri by the Jammu and Kashmir government

3.4. The Roman Script

This, too, has been used by a very small number of Kashmiris (see J. L. Kaul, Kashmiri Lyrics).

3.5. The Ṭakri Script

This is used in the Kashṭawār area for Kashṭawārī.

## 4.0. Literary Tradition

In the Dardic group, Kashmiri is the only language which has a literary tradition. The earliest literary text of Kashmiri has been placed between 1200 and 1500 A.D. The tradition of literary writing, however, was not continuous, and there have been many significant interruptions. We may divide the history of Kashmiri literature, on the basis of the language-features and content of the texts, into the following tentative periods: the Early Period (up to 1500 A.D.), the Early Middle Period (1500 to 1800 A.D.), the Late Middle Period (up to 1900 A.D.), the Modern Period (1900-1946), the Contemporary Period (1947- ).

Mahānaya-Prakāsha, a work on Tantric worship, is considered to be the first extant manuscript written in the Shārdā script (cf. 5.0.). Little is known about its author Sitikānta Ācharyā. Grierson assigns it to the 15th century, but Chatterji and some other scholars[13] are of the opinion that it was composed around the 13th century. Another work, Chumma-Sampradāya, is comprised of seventy-four verses belongs to the same period. The development of prose forms of literature (e.g., novels, short stories, drama) is very recent in Kashmiri.

In this book we have written brief notes on five poets of Kashmiri. These include two poetesses, Lal Ded and Habba Khatun, and three poets, Zinda Koul 'Masterji', Gulam Ahmad 'Mahjoor', and Dina Nath 'Nadim'. We have also included some of their poems (see Lessons 45 through 50).

## 5.0. Influences on Kashmiri

In general, the languages of the Dardic-group show a large number of lexical items which have been preserved from Vedic Sanskrit and which are rarely found in other Indian languages. The Kashmiri language and literature had two major influences. First, the earliest phase of Kashmiri shows the impact of Sanskrit on Kashmiri. The second phase began after the invasions of the Muslims and the large scale conversion to Islam. This phase led to Persian (and Arabic) influences. The impact of the West on Kashmiri literature is recent.

## 6.0. kə:šur in Kashmir

In the current language planning of Kashmir, kə:šur does not play an importatnt role. Kashmir is the only State of India in which a non-native language was introduced as the state language after the Independence. Thus, Kashmiri, which is the first language of 1,959,115 speakers, is not now in the language planning of the state. Though Kashmiri is the medium of instruction in the primary schools, the teachers have inadequate teaching materials and no motivation for teaching their own language. In this connection, the following observation continues to be true (see Kachru, 1969).

> The University of Jammu and Kashmir has so far shown no interest in research in Kashmiri and/or other Dardic languages. One can count many reasons for this attitude (e.g., political, educational), but the main reason is the language-attitude of Kashmiris toward their own language. This attitude has developed over hundreds of years under varied foreign political and cultural domination and, in spite of the recent cultural upsurge, the attitude toward the language has not changed. Perhaps this is why the Government and other educational institutions do not seriously consider [kə:šur] under their academic domain.

## NOTES AND REFERENCES

1 Braj B. Kachru, "Kashmiri and Other Dardic Languages" in Current Trends in Linguistics, Vol. 5, ed. Thomas A. Sebeok (The Hague: Mouton, 1969), p. 284.

2 Registrar-General and Census Commissioner of India, Census of India, Vol. 1, Part 2, Language Tables (Delhi: 1965).

3 In English a number of spellings have been used in literature for transliterating the word Kashmiri, e.g., Kaschemiri, Cashmiri, Cashmeeree, Kacmiri.

4 For arguments in favor and against these two views, cf. G.A. Grierson, The Linguistic Survey of India, Vol. 8, Part 2, p. 235 and pp. 241-253; Sunitikumar Chatterji, Indo-Aryan and Hindi, 2nd edition (Calcutta: 1960), pp. 130-131; Languages and Literatures of Modern India (Calcutta: 1963, pp. 33-34; M.S. Namus, "Origin of Shina Language" in Pakistani Linguistics 1962, Lahore, pp. 55-60; Census of India 1961, pp. ccii-cciii; Braj B. Kachru, op. cit.

5 Sunitikumar Chatterji, Languages and Literatures of Modern India (Calcutta: 1963), p. 256.

6 G.A. Grierson, "The Linguistic Classification of Kashmiri", Indian Antiquary, XLIV, (1915).

7 For sub-classifications of languages/dialects under these three groups see: "The Dardic branch or sub-branch of Indo-European" in the supplement "Languages of the World: Indo-European Fascicle One" of Anthropological Linguistics, Vol. 7, No. 8, Nov. 1965, pp. 284-294; Grierson, G.A., Linguistic Survey of India, Vol. 8, Part 2, p. 2; A. Mitra, Census of India, 1961, Vol. 1, an introductory note on classification by R.C. Nigam, Registrar General, India, (Delhi: 1964), pp. ccii, cciii, ccxxxiv, 216, and 401. The following review article based on the available published literature, presents the same sub-classification as given in the above studies: Braj B. Kachru, "Kashmiri and Other Dardic Languages", in Current Trends in Linguistics, Vol. 5, pp. 284-306. It seems that if Morgenstiern's observation is correct, then all the above mentioned studies are misleading. Kachru (op. cit.) has referred to this confusion in the available literature on the Dardic languages in his study. Note the following: "We do not have reliable figures even

about the number of speakers of these languages. What is worse, in the available studies, there is no uniformity about the number and names of languages which are included under the Dardic group". (Ibid., p. 286)

The following are some of the important studies on the Dardic group of languages (mainly on the Kāfirī and Khōwār).

S.A. Burnes, "On the Siah-Posh Kafirs: with Specimens of their language and costume", Journal of the Asiatic Society of Bengal, Vol. 7, (1838); G. Morgenstierne, "Indo-European K in Kafiri", NTS, Vol. 13 (1945); "The Personal Pronouns first and second plural in the Dardic and Kafir Languages", IL, Vol. V (1953); Ernest Trumpp, "On the Language of the So-called Kafirs of the Indian Caucasus", JRAS, Vol. 29 (1862), (also cf. ZDMG, Vol. 20, 1868).

G. Morgenstierne, "Some Features of Khowar Morphology", NTS, Vol 24 (1947); "Sanskrit Words in Khowar", in Felicitation Volume Presented to Professor Sripad Krishna Belvalkar, ed. S. Radhakrishnan, et. al. (Benaras: 1957); D.J.T. O'Brien, Grammar and Vocabulary of the Khowar Dialect (Chitrali), with Introductory Sketch of Country and People (Lahore: 1895).

See also footnote 9 for Shinā.

8

In a personal communication dated June 1, 1970, Georg Morgenstierne, makes the following points about the classification of the Dardic group of languages:

a) Wai-ala is identical with Waigali of which Zhonjigali is a sub-dialect;
b) Prasun is another name for Wasī-veri;
c) the correct form [of Ashkund] is Ashkun;
d) Dameli [not mentioned in any of the lists in above mentioned studies (see fn. 7)] "might possibly be included" among the languages in the Kafir group;
e) "Gowar-bati, Pashai and Tirahi are not Kafir languages, and Lagman, Deghani (for Dehgani) are neither alternative names for Pashai as a whole, nor well-chosen names for the most important dealects of this extremely split-up language";
f) Bashkarik belongs (together with Torwali and other dialects) to the Kohistani group, "at any rate in the generally accepted meaning of this term";
g) Gujuri is not a Kafiri nor even a Dardic language; under Shiṇa the archaic Phalūṛa (in Chitral) should be mentioned.

In addition to this he has also made certain points about the Khowar group. This communication of Morgenstierne

makes it clearer that we still do not have even a definitive or reliable classification of these languages. The three studies mentioned in fn. 7 are therefore to be taken as very tentative and in many cases misleading and incorrect.

9 Cf. The Census of India, 1961 (Delhi: 1964), pp. ccii-cciii. Note that the Census Report makes it clear that "...the Kafir and Khowar groups of speakers have their main concentration outside the Indian territory...".

10 The Linguistic Survey of India, Vol. 8, Part 2, p. 233.

11 Ibid., p. 433.

12 Braj B. Kachru, op. cit.

13 Sunitikumar Chatterji, Languages and Literatures of Modern India (Calcutta: 1963), pp. 258-259.

14 Kachru, op. cit., p. 300.

# II

# THE SOUNDS OF KASHMIRI

# II. THE SOUNDS OF KASHMIRI

## 1.0. INTRODUCTION

In this section, we shall discuss the sounds of Kashmiri, and provide illustrations to give the learner the basic idea of these sounds. A detailed drill-oriented section, entitled Pronunciation Practice (See, 2.0.), follows this section. It is expected that both the teacher and the student will concentrate on that section in order to focus on the particular sounds which a learner might find difficult. The only way to learn a non-native sound is to understand its production, and then drill until a native speaker of the language is satisfied that it is a close approximation of the sound.

The sounds of Kashmiri have been divided into two main sections: vowels (See, 2.1., below), and consonants (See, 2.2, below).

## 1.1. VOWELS

There are eight vowels in Kashmiri, i.e.,

(a) two high vowels, front and back: i and u

(b) two mid vowels, front and back: e and o

(c) one lower-mid back vowel: ɔ

(d) three central vowels, high, mid, and low: ɨ , ə , and a .

All the eight vowels have long forms. Note the following.

(i) i and i: are high front unrounded vowels. These are close to Hindi-Urdu i as in milna: 'to meet' and i: as in asli: 'real'.

They are also like the vowels in English bit and beat, respectively.

In Kashmiri i and i: are in free-variation with palatalized glides yi and yi: in initial position. Consider, for example, insa:n ~ yinsa:n 'a man' and idra:r ~ yidra:r 'urine'. In initial position i and i: are found in the speech of educated Kashmiri speakers, while yi and yi: have a high frequency in the speech of uneducated Kashmiris. This may be partly due to the influence of Hindi-Urdu. In learning Kashmiri as a second or foreign language, it may be desirable to focus on i and i: in initial positions rather than on yi and yi:.

Examples:

| | | |
|---|---|---|
| i | insa:n | man |
| | imtiha:n | examination, test |
| | bihun | to sit down |
| | khir | rice pudding |
| i: | i:d | Muslim festival, Id |
| | či:z | things, articles |
| | asli: | real |
| | pi:r | Muslim priest |

(ii) u and u: are high-back, rounded vowels. These are similar to the vowels in Hindi-Urdu, duka:n 'shop' and du:r 'far', or English, put and loot.

Examples:

| | | |
|---|---|---|
| u | su | he |
| | chu | is |

| | | |
|---|---|---|
| | parun | to read, to study |
| | vanun | to tell, to say |
| u: | u:trɨ | day before yesterday |
| | tsu:r | thief |
| | nu:n | salt |
| | gu:r | milkman |
| | khu:n | blood |

(iii) e and e: are mid-front, unrounded vowels.

Examples:

| | | |
|---|---|---|
| e | neni | mutton, meat |
| | ṭeksi: | taxi-cab |
| | beni | sister |
| | heri | upstairs |
| e: | ne:r | (you) go out (imp.) |
| | tse:r | delay |
| | saphe:d | white |
| | ḍalge:ṭ | Dal Gate (place name) |

(iv) o and o: are mid-back, rounded vowels. o: is similar to Hindi-Urdu do: 'give' and vɔ: 'that'.

Examples:

| | | |
|---|---|---|
| o | obur | clouds |
| | por | read (past tense) |

| | | |
|---|---|---|
| | poṭ | woolen cloth |
| | moṭ | fat |
| | loṭ | tail |
| o: | o:ṭ | flour |
| | mo:l | father |
| | kho:s | Kashmiri cup |
| | o:s | (he) was |

(v) ɔ and ɔ: are lower-mid, back vowels.

Examples:

| | | |
|---|---|---|
| ɔ | sɔdɨ | simple person |
| | pɔn' | good deed |
| | bɔn | down |
| | sɔn | gold |
| | lɔkuṭ | small |
| | sɔ | she, that (fem.) |
| ɔ: | sɔ:d | one and a quarter |
| | sɔ: | she (not within sight, emphatic) |
| | hɔ: | she (within sight, emphatic) |

(vi) ɨ and ɨ: are high-central vowels.

Examples:

| | | |
|---|---|---|
| ɨ | tɨr | a piece of rag, paper, etc. |
| | bɨ | I (first person pronoun) |

| | | |
|---|---|---|
| | gandɨ | dirty |
| | batɨ | food, cooked rice |
| ɨ: | tɨ:r | cold |
| | krɨ:r | a cruel woman |

(vii) ə and ə: are mid-central vowels.

Examples:

| | | |
|---|---|---|
| ə | ər | in good condition (fem.) |
| | kəši:r | Kashmir |
| | tsər | sparrow |
| | lər | house |
| ə: | ə:r | plum |
| | ə:l | cardamom |
| | lə:r | cucumber |
| | kə:šur | the Kashmiri language |

(viii) a and a: are low-central vowels. These are close to Hindi-Urdu a and a:, as in das 'ten' and na:m, 'name' respectively.

Examples:

| | | |
|---|---|---|
| a | anun | to bring |
| | andar | inside |
| | agar | if |
| | asun | to laugh |
| | amarna:th | Amarnath (proper name) |

| | | |
|---|---|---|
| a: | a:va:z | sound |
| | duka:n | shop |
| | sapha: | clean (adj.) |
| | a:rti: | Hindu mass devotional singing |

1.1.1. Nasalized Vowels

In section 2.1. we presented sixteen vowels of Kashmiri. There are eight pairs which are distinguished on the basis of length. That is, one member of the pair is a short vowel and the other member is a long vowel. In Kashmiri, the vowel length is distinctive, and, therefore, crucial for intelligibility.

The other important characteristic of Kashmiri vowels is that they may be nasalized or non-nasalized. This characteristic gives us another distinctive category of Kashmiri vowels. We shall present these vowels again in pairs of nasalized and non-nasalized so that the contrast becomes clearer.

1.1.2. Nasalized Long Vowels

The following long vowels are nasalized.

(i) i: and ĩ:

| | |
|---|---|
| ri:th | tradition |
| rĩ:ṭh | incessant cry |

(ii) e: and ẽ:

| | |
|---|---|
| še:kh | a Muslim surname |
| šẽ:kh | a conch |

| | |
|---|---|
| re:ṭ (h) | rate, price |
| tsẽ:th | somersault |

(iii) <u>ə:</u> and <u>ə̃:</u>

| | |
|---|---|
| ə:ṭh | eight |
| ə̃:ṭh | the stone of a fruit |
| ṭə:ṭh | dear (fem.) |
| ṭə̃:ṭh | a thick or viscous substance |
| bə:th | song |
| bə̃:th | bamboo |

(iv) <u>u:</u> and <u>ũ:</u>

| | |
|---|---|
| pu:ṭh | strong |
| vũ:ṭh | camel |
| lu:ṭh | loot |
| lũ:ṭh | side or corner of a piece of cloth |
| tsũ:ṭh | apple |

(v) <u>o:</u> and <u>õ:</u>

| | |
|---|---|
| čo:ṭh | bruise (noun) |
| čõ:ṭh | mouth |
| vo:t | (he) arrived |
| võ:t(h) | depth |

## 1.1.3. Nasalized Short Vowels

The following short vowels are nasalized.

(i) e and ẽ

| | |
|---|---|
| reh | flame |
| kẽh | some, any |

(ii) o and õ

| | |
|---|---|
| god | hole |
| gõd | bouquet |

(iii) ə and ə̃

| | |
|---|---|
| əz | a Kashmiri Muslim name |
| ə̃z | goose |
| pəz | truthful (fem.) |
| pə̃z | monkey (fem.) |

(iv) a and ã

| | |
|---|---|
| kah | eleven |
| kãh | someone, anyone |

## 1.2. CONSONANTS

There are twenty-seven consonants in Kashmiri. They may be grouped into the following categories: 12 stops, 5 affricates, 2 nasals, 4 fricatives, 1 lateral, 1 trill, and 2 glides. A brief description of these is given below.

### 1.2.1. Stops

These are pronounced with a complete closure in the same way as in Hindi-Urdu and English. The air pressure builds up behind the closure and is released with a mild explosion. The stop sounds are of the following three types: (1) voiceless unaspirated p t ṭ k, (2) voiceless aspirated ph th ṭh kh, and (3) voiced unaspirated b d ḍ g.

On the basis of place of articulation, these may further be grouped into four types.

(i) bilabial

The two lips are the primary articulators, and these are completely closed. The p, ph, and b are bilabial stops. They are pronounced in the same way as p, ph, and b in such Hindi-Urdu words as pa:ni: 'water', phu:l 'plower', and bartan 'utensil'. The Kashmiri p is not aspirated, as in English put, it is like p in spin. The b is pronounced the same way as the b in English bull or body.

| | | |
|---|---|---|
| p | palav | clothes |
| | parun | to read |
| | pa:lakh | spinach |

| | | |
|---|---|---|
| ph | pharun | to steal |
| | phal | fruit |
| | poph | father's sister |
| | phaṭun | to be drowned |
| b | baṭɨ | Kashmiri Pandit |
| | batɨ | food, cooked rice |
| | sabzi: | vegetables |
| | bah | twelve |
| | bab | breast (woman's) |

(ii) dental

The tongue tip articulates with the upper teeth. The t, th, and d are dental stops. They are pronounced in the same way as the comparable stops in Hindi-Urdu ta:l 'rhythmic beat', tha:na: 'police station', and dard 'pain'.

| | | |
|---|---|---|
| t | tal | under |
| | tulun | to lift |
| | vatɨ | roads |
| th | thavun | to keep |
| | thod | tall (mas., sing.) |
| | kath | story |
| d | dɔd | milk |
| | kad | height |
| | bɔd | wisdom |

(iii) retroflex

The tongue tip is curled back. It articulates with the hard palate. The ṭ, ṭh, and ḍ are retroflex stops. These sounds are similar to the initial sounds of the Hindi-Urdu words ṭa:ṭ 'gunny bag', ṭhanḍ 'cold' and ḍar 'fear', respectively.

| | | |
|---|---|---|
| ṭ | ṭẵg | pear |
| | koṭ | boy |
| | o:ṭ | flour |
| ṭh | ṭhi:kh | all right, good |
| | ə:ṭh | eight |
| | ṭhu:l | egg(s) |
| ḍ | ḍə̃:ǰ | stretcher |
| | oḍ | half (mas.) |
| | boḍ | big (mas., sing.) |

(iv) velar

The back of the tongue articulates with the soft palate. k, kh, and g are velar stops. These sounds are similar to initial sounds in the Hindi-Urdu words ka:m 'work', kha:na: 'food' and ga:na: 'song', respectively.

| | | |
|---|---|---|
| k | kus | who |
| | kan | ear |
| | pakun | to walk |
| | kul | tree |
| kh | khan | (you) dig |
| | khasun | to climb |

| | | |
|---|---|---|
| | le:khun | to write |
| | akh | one (numeral) |
| g | ga:ḍ | fish |
| | kā:gɨr | Kashmiri firepot |
| | rag | vein |
| | gɔph | cave |
| | garɨ | home |

1.2.2. Affricates

Affricates, as well as stops, are produced by a complete closure of the vocal tract at some point. However, the release of the closure of an affricate is slow, compared with that of a stop. There are three types of affricates: (1) the voiceless unaspirated ts and č, (2) voiceless aspirated tsh and čh, and (3) voiced unaspirated ǰ. These are further divided into the following groups, on the basis of the place of articulation.

(i) alveolar

The tip of the tongue touches the upper teeth. The ts and tsh are alveolar affricates.

| | | |
|---|---|---|
| ts | tso:r | four |
| | bə:ts | member(s) of a family |
| | kəts | how many |
| | tsər | sparrow |

| | | |
|---|---|---|
| tsh | tshă:ḍun | to search |
| | dɔtsh | a handful |
| | pritshun | to ask |

(ii) palato-alveolar

These are produced by touching the blade of the tongue to the front part of the hard palate. The release is very gradual. These sounds are similar to the initial sounds in the Hindi-Urdu ča:l 'gait', čha:l 'skin', and ǰa:l 'net'.

| | | |
|---|---|---|
| č | čon | to drink |
| | tsɔči | breads, chapatis |
| | ko:či | lane |
| | koč | raw (mas. sing.) |
| čh | čhapa:vun | to print |
| | čhu | is |
| | pačh | a fortnight, two weeks |
| | lačh | one hundred thousand |
| | ačhibal | Achabal (place name) |
| ǰ | ǰa:n | good |
| | ǰarnɨ | stream |
| | ǰa:pa:n | Japan |
| | biǰli: | electricity |
| | ǰaǰ | judge (of a court) |

1.2.3. Nasals

At the phonetic level, there are four nasals in Kashmiri: m, n, n', and ŋ. In the phonological descriptions of the language, these have been reduced to only two, /m/ and /n/. The ŋ occurs only before homorganic stops

in medial and final positions, e.g., laŋg 'thigh' and roŋg 'clove'. In phonological descriptions, the ŋ is treated as an allophone of the /n/ which occurs before velar stops. The palatal nasal is treated as a combination of n + palatalization (see p. 57). This seems desirable since almost all consonants have a palatalized counterpart. We shall, however, discuss m, n, and ŋ below.

The m is a bilabial nasal, produced as the m is in the English man or in the Hindi-Urdu ma:ma: 'mother's brother'. The n is an alveolar nasal. It is produced as the English n is in now; in the Kashmiri n, however, the tongue is pressed against the upper teeth. It is also similar to the Hindi-Urdu n, as in na:ṭa: 'short sized'. The velar ŋ is produced by the back of the tongue touching the soft palate. It is similar to the English ng in sing or ring, or the Hindi-Urdu raŋg 'color' or saŋg 'in company with'.

| | | |
|---|---|---|
| m | ma:m | mother's brother |
| | lamun | to pull |
| | kə:m | work |
| | mal | dirt |
| n | nas | nose |
| | pa:n | body |
| | nalkɨ | water tap |
| | na:rʲi:l | coconut |
| | na:r | fire |
| | pan | thread |

| | | |
|---|---|---|
| ŋ | baŋgɨ | Indian hemp |
| | laŋg | thigh |
| | ḍaŋg | style |
| | meŋg | temple (part of the body) |
| | roŋg | clove |
| | maŋgun | to ask, to demand |
| | loŋgun | a traditional wooden pot used for measuring food items |

1.2.4. Fricatives

In the production of fricatives, air passes out through a narrow passage formed by a constriction in the vocal tract which produces the friction. In Kashmiri, there are four fricatives. Three of these, s, š, and h, are voiceless; the fourth, z, is voiced. These sounds are similar to those in the following Hindi-Urdu words: sa:th 'with', ša:m 'evening', ha:th 'hand', and za:lim 'cruel'. The initial sounds in the English words son, shock, hand, and zebra are also similar to Kashmiri s, š, h and z respectively.

The fricative sounds occur at the following places of articulation: (alveolar) s and z, (palato-alveolar) š, and (glottal) h.

| | | |
|---|---|---|
| s | sath | seven |
| | sə:r | stroll, walk |
| | asun | to laugh |
| | ə:s | mouth |

| | | |
|---|---|---|
| z | az | today |
| | zəru:r | certainly |
| | bo:zun | to listen |
| | za:nun | to know |
| | zana:nɨ | woman |
| š | še | six |
| | šikə:r' | Hindi-Urdu, shika:ra: |
| | kə:šur | a Kashmiri (mas.) |
| | paš | roof |
| | šẽ:kra:ča:r | Shankracharya (temple) |
| h | hath | one hundred |
| | hazratbal | Hazratbal (mosque) |
| | Habɨkədal | Habakadal (place name) |
| | hos | elephant |
| | h'uhur | father-in-law |
| | kěh | some, any |

1.2.5. Lateral

In Kashmiri, there is one alveolar lateral, l. It is produced by touching the teeth ridge with the tip of the tongue, while the air passes out around the sides of the tongue. The pronunciation is similar to that of the Hindi-Urdu l in la:l 'red' or the English 'clear-l' as in luck. It is not a 'dark-l' as in the English well or all.

| | | |
|---|---|---|
| l | lač̌h | one hundred thousand |
| | la:ri: | lorry, bus |
| | tsalun | to runaway, to escape |
| | mal | dirt |
| | ralun | to mix, to mingle |

### 1.2.6. Trill

There is one trill, r, in Kashmiri. It occurs in the alveolar position, and it is similar to the Hindi-Urdu r in ra:t 'night' or ra:sta: 'way'. It is a tongue trill, produced by mildly tapping the blade of the tongue against the teeth ridge.

| | | |
|---|---|---|
| r | ra:th | yesterday |
| | ranun | to cook |
| | ra:zɨ | king, maharaja |
| | parun | to read |
| | garɨm | warm |
| | lər | house |
| | nər | arm |

### 1.2.7. Glides

The glides, v and y, are produced in labio-dental and palatal positions, respectively. The v is similar to the Hindi-Urdu v in vatan 'country' or dava: 'medicine'. The y is similar to the English y in yesterday, or the Hindi-Urdu y in yahā̃: 'here'.

| | | |
|---|---|---|
| v | va:r(ɨ)yah | many, several |
| | va:n | shop |
| | vakhɨt | time |
| | vatsun | traditional Kashmiri song |
| | tra:vun | to drop |
| | davun | to run |
| | z'av | tongue |
| y | ya:r | friend |
| | yakh | cold (adj.), ice |
| | yakhɨn' | (a Kashmiri dish of lamb cooked in yogurt) |
| | yapə:r' | this way |
| | yəndɨr | spinning wheel |
| | yəmbɨrzal | narcissus |

## 2.0. PRONUNCIATION PRACTICE

The following section provides lists of words arranged for pronunciation practice of Kashmiri sounds. These may be rearranged by an instructor and/or a student on the basis of the difficulties in acquiring a new sound system. A non-Indian who is studying the language (a speaker of English, for example) will perhaps find it more difficult to master the following in the sound system of Kashmiri.

(i) The aspirated and unaspirated contrasts in the initial position (e.g., p, ph; and k, kh).

(ii) The retroflex sounds (e.g., ṭ, ṭh, ḍ).

(iii) The central vowels, especially ɨ and ɨ: .

(iv) The nasalized vowels, especiallly the central nasalized vowels (e.g., ɨ̃ and ɨ̃:).

(v) The contrast between palatal and non-palatal sounds. (See pp. 54-58.)

(vi) The evenly distributed stress in Kashmiri. Kashmiri, like Hindi-Urdu, is a syllable-timed language, as opposed to English which is a stress-timed language. In Kashmiri, one function of stress is that it is used for emphasis.

It is possible, on the other hand, that the speakers of Indo-Aryan and Dravidian languages will have no particular difficulty with several of the above features. Perhaps, they will find it difficult to master the central vowels, especially <u>ɨ</u> and its long and nasalized counterparts. It is expected that the users of this <u>Introduction</u> will, therefore, focus on the drills according to the needs of the individual and the class.

| | | |
|---|---|---|
| <u>ə</u> | əs' | we |
| | kən' | stone |
| | tsər | sparrow |
| | dəh | ten |
| | məts | mad woman |
| | əmi:r | rich |
| | yəndɨr | spinning wheel |
| | yəmbɨrzal | narcissus |
| <u>ə:</u> | ə:l | cardamom |
| | ə:ṭh | eight |
| | kə:m | work |
| | mə:ǰ | mother |
| | lə:r | cucumber |
| | ə:nɨ | mirror |
| | kə:phi: | enough |
| | bə:d'ya:nɨ | fennel seed |

| | | |
|---|---|---|
| ə̃ | ə̃z | goose |
| | pə̃z | monkey (fem.) |
| ə̃: | ə̃:ṭh | stone inside of a fruit |
| | ḍə̃:ǰ | stretcher |
| | pə̃:tsh | five |
| | mə̃:z | myrtle |
| | lə̃:tsh | eunuch |
| | hə̃:z | boatman |
| a | akh | one |
| | kath | story |
| | kah | eleven |
| | aksar | often |
| | agar | if |
| | ǰalǰal | quickly |
| | tagun | to know how |
| | dapun | to say, to tell |
| | magar | but |
| | raṭun | to receive, to catch |
| | lač̌h | one hundred thousand |

| | | |
|---|---|---|
| <u>a:</u> | a: | yes |
| | ačha: | all right |
| | a:ra:m | rest |
| | kita:b | book |
| | ba:sun | to seem |
| | ma:nun | to agree |
| | s'aṭha: | very, many |
| | ha:lath | condition |
| | lipha:phɨ | envelope, paper sack |
| | šaka:yath | complaint |
| | va:rɨ va:rɨ | slowly |
| <u>ã</u> | kãh | any, anyone |
| <u>ã:</u> | tshã:ṭh | swimming |
| | kã:gɨr | Kashmiri firepot |
| | kã:dur | baker |
| | khã:dar | wedding |
| | tshã:ḍun | to look for |

| | | |
|---|---|---|
| | dã:dur | vegetable seller |
| | vã:gun | eggplant |
| | gã:darbal | Gandarbal (place name) |
| <u>i</u> | yi | this |
| | khir | rice pudding |
| | čith' | letter |
| | tim | those |
| | niš | near |
| | gindun | to play |
| | da:ni | paddy |
| | iǰa:zath | permission |
| | intiza:m | arrangement |
| | tsatɨǰih | forty |
| | aki aki | one by one |
| | anigaṭɨ | darkness |
| <u>i:</u> | i:d | Id (Muslim festival) |
| | ǰi:l | lake |
| | mi:l | mile |
| | ši:n | snow |
| | əmi:r | rich |
| | asli: | actual |
| | kəši:r | Kashmir |
| | gəri:b | poor |
| | ǰaldi: | haste |

| | | |
|---|---|---|
| | na:rǰi:l | coconut |
| | biǰli: | electricity |
| | šə:yri: | poetry |
| ĩ: | pĩ:ts | little (fem., sing.) |
| | rĩ:ṭh | an incessant cry |
| ɨ | tɨ | and |
| | zɨ | two |
| | kinɨ | or |
| | khɔtɨ | than |
| | ganṭɨ | hour |
| | pə̃:sɨ | money |
| | patɨ | afterwards |
| | akɨvuh | twenty-one |
| | tsəndɨrva:r | Monday |
| ɨ: | krɨ:r | cruel (fem., sing.) |
| | grɨ:s' | peasants |
| | tɨ:r | cold |
| | dɨ:th | demon |
| | kɨ:math | price |
| ɨ̃: | khɨ̃:kh | one who speaks through her nose |

| | | |
|---|---|---|
| e | tre | three |
| | ṭeksi: | taxi cab |
| | teli | then |
| | nečuv | son |
| | neni | meat |
| | beni | sister |
| | beyi | also, and |
| | yeli | when |
| | gesṭ havɨs | guest house |
| | pensalɨ | pencil |
| | ṭeliviǰan | television |
| e: | khe:t | field |
| | khe:l | sport |
| | ge:ṭ | gate |
| | tse:r | apricot |
| | te:z | fast |
| | re:ṭ(h) | rate |
| | he:r | staircase |
| | ze:čhar | length |
| | ṭe:bɨl | table |
| | ne:thɨr | marriage |
| | ne:run | to leave |
| | de:və:li: | Diwali (the Hindu festival of lights) |

| | | |
|---|---|---|
| ẽ | kẽh | something |
| ẽ: | krẽ:kh | stone set in a ring |
| | ṭẽ:th | kink |
| | rẽ:ph | a small thing |
| | šẽ:kh | conch shell |
| | šẽ:kra:ča:r | Shankracharya (temple) |
| o | oḍ | half |
| | kot | where |
| | koh | mountain |
| | boṭh | bank |
| | bod | bunch (classifier) |
| | voṭ | family room (on the ground floor) |
| | son | deep (mas.) |
| | h'on | to buy |
| | ordu: | Urdu |
| | bomva:r | Tuesday |
| | mohbath (n.) | love |
| | šokɨrva:r | Friday |
| o: | kho:s | Kashmiri cup |
| | mo:l | father |
| | vo:n' | grocer |
| | so:n | our(s) |

| | | |
|---|---|---|
| | o:m dɔd | milk |
| | o:lav | potatoes |
| | ko:či | lane |
| | ko:tur | pigeon |
| | bo:lun | to speak |
| | ro:zun | to live |
| | ho:ṭal | hotel |
| | ro:ganǰo:š | (a Kashmiri meat dish) |
| <u>õ</u> | kõḍ | thorn |
| | põz | monkey |
| | mõḍ | kohlrabi (sing.) |
| | õgɨǰ | finger |
| <u>õ:</u> | čõ:ṭh | mouth |
| | brõ:ṭh | before |
| | võ:th | depth |
| | šõ:ṭh | dried ginger |
| | põ:par | Pampur (place name) |
| | brõ:ṭhkun | ahead |
| | sõ:čun | to think |

| | | |
|---|---|---|
| ɔ | dɔd | milk |
| | sɔn | gold |
| | tsɔdah | fourteen |
| | nɔkhsa:n | loss |
| | pɔša:kh | clothing |
| | bɔdva:r | Wednesday |
| | bɔvun | to grow |
| | rɔpay | rupee |
| | vɔzul | red (mas., sing.) |
| | vɔlur | Wular Lake |
| | vɔšlun | to blush |
| | mɔkla:vun | to finish |
| | mɔl | price |
| | mɔkh | face |
| ɔ: | sɔ:d | one and a quarter |

| | | |
|---|---|---|
| u | gur | horse |
| | n'un | to take |
| | hund | of |
| | akuy | one (emphatic) |
| | atsun | to enter |
| | karun | to do |
| | ǰangul | forest |
| | ǰumah | Friday |
| | truvah | thirteen |
| | thavun | to keep |
| | vanun | to say, to tell |
| | h'akun | to be able to |
| u: | ku:r | girl, daughter |
| | gu:r | milkman |
| | gru:s | peasant (mas.) |
| | tsu:r | thief |
| | ǰu:n | June |
| | tu:n | navel |
| | nu:n | salt |
| | hu:n | dog |
| | ču:k'dar | doorman |
| | ṭu:kɨr | basket |
| | ḍu:gri: | the Dogri language |
| | khu:bsu:rat(h) | beautiful |

| | | |
|---|---|---|
| <u>ũ:</u> | kũ:s | younger (mas.) |
| | khũ:t | kick |
| | tsũ:ṭh | apple |
| | lũ:ṭ | corner of a piece of cloth |
| | vũ:ṭh | camel |
| | ḍũ:gɨ | a kind of large boat |
| | brũ:ṭh' kin' | from the front |
| <u>k</u> | kən' | stone |
| | kə:m | work |
| | k'ah | what |
| | kath | story |
| | ka:l | time |
| | kita:b | book |
| | kɨ:math | price |
| | ke:lɨ | banana |
| | kẽh | some, something |
| | kot | where |
| | ko:tah | how much (mas., sing.) |

| | | |
|---|---|---|
| | kun | alone (mas., sing.) |
| | ku:r | girl, daughter |
| | akɨvuh | twenty-one |
| kh | kha:s | special |
| | khir | rice pudding |
| | khɨr | slide (n.) |
| | khe:t | field |
| | kho:s | Kashmiri cup |
| | kh'on | to eat |
| | khə:li: | empty |
| | khasun | to climb |
| | khɨ:mɨ | tent |
| | khoši: | happiness |
| | khɔtɨ | than |
| | khulɨ | open |
| | khu:bsu:rath | beautiful |
| č | ča:y | tea |
| | čiṭh' | letter |
| | či:z | thing |
| | čon | to drink |
| | čalun | to move |
| | če:lɨ | disciple |
| | ču:k'dar | doorman |

| | | |
|---|---|---|
| | ã:čar | pickles |
| | ko:či | lane |
| | tsɔči | breads |
| | mo:či | intestines |
| | koč | unripe |
| <u>čh</u> | čhapa:vun | to print |
| | čha:vun | to hit (against a wall, etc.) |
| | əčhɨrva:l | eyelash |
| | ačhibal | Achabal (place name) |
| | vučhun | to see |
| | əčh | eye |
| | kačh | grass |
| | dačh | grapes |
| | pačh | two weeks |
| | lačh | one hundred thousand |
| | lo:čh | a warm winter <u>phiran</u> |
| <u>ts</u> | tsər | sparrow |
| | tsɨn' | charcoal (sing.) |
| | tso:r | four |
| | tsũ:ṭh | apple |
| | tsa:man | cheese |
| | tsovuh | twenty-four |
| | tsɔdah | fourteen |

| | | |
|---|---|---|
| | tsatɨǰih | forty |
| | tsuvanzah | fifty-four |
| | atsun | to enter |
| | natsun | to dance |
| | vatsun | traditional (Kashmiri) song |
| | kəts | how many |
| | məts | an insane woman |
| | hots | wrist |
| <u>tsh</u> | tsha:y | shadow |
| | tshot | short (adj., sing.) |
| | tshã:ḍun | to look for |
| | gatshun | to go |
| | prɨtshun | to inquire, to ask |
| | katsh | armpit |
| | dɔtsh | handful |
| | patsh | trust |
| | matsh | ground meat |
| | ratsh | a little |
| <u>ṭ</u> | ṭə:ṭh | dear (fem., sing.) |
| | ṭãg | pear |
| | ṭɔph | sting |
| | ṭ'ok | caste-mark |
| | ṭã:gɨ | horse-carriage |
| | ṭikaṭh | ticket, stamp |

| | | |
|---|---|---|
| | ṭi:čar | teacher |
| | ṭeksi: | taxi cab |
| | ṭe:bɨl | table |
| | ṭu:kɨr | basket |
| | phaṭun | to be drowned |
| | raṭun | to hold, to catch |
| | lu:ṭun | to loot |
| | noṭ | pitcher |
| | poṭ | warm cloth |
| | hoṭ | throat |
| <u>ṭh</u> | ṭhi:kh | correct, fine |
| | aṭho:vuh | twenty-eight |
| | ə:ṭh | eight |
| | ə̃:ṭh | stone inside a fruit |
| | koṭh | knee |
| | kuṭh | room |
| | gə̃:ṭh | eagle |
| | tsũ:ṭh | apple |
| | z'u:ṭh | long (mas., sing.) |
| | ṭo:ṭh | dear |
| | phuṭh | foot (measure of length) |
| | boṭh | a river bank |
| | brõ:ṭh | before |
| | vuṭh | lips |

| | | |
|---|---|---|
| t | ti | also |
| | ti:l | oil |
| | tɨ | and |
| | tɨ:r | cold weather |
| | teli | then |
| | te:z | fast, sharp |
| | tu:n | navel |
| | təri:kɨ | way, method |
| | tə:ri:kh | date |
| | tagun | to know how |
| | ta:zɨ | fresh |
| | tomul | rice (uncooked) |
| | to:lun | to weigh |
| | to:r | there |
| | tulun | to lift |
| th | th'akun | to boast |
| | thavun | to keep |
| | tha:l | Indian plate for eating |
| | thod | tall (mas., sing.) |
| | a:thɨva:r | Sunday |
| | athɨ | hand |
| | vɔthun | to get up |
| | kath | story |

| | | |
|---|---|---|
| | r'ath | month |
| | vath | way, road |
| | sath | seven |
| | hath | hundred |
| p | pəz | truthful (fem., sing.) |
| | pə̃:tsh | five |
| | p'aṭh | at, on |
| | pi:r | saint |
| | p'ot | tip |
| | p'on | to fall |
| | po:n' | water |
| | puǰ | butcher |
| | pə̃:tsh | five |
| | pagah | tomorrow |
| | pa:lakh | spinach |
| | pɨntsɨh | twenty-five |
| | pɔša:kh | clothing |
| | pu:zah | worship |
| | pensalɨ | pencil(s) |
| ph | phoph | stammerer |
| | ph'or | drop (of liquid) |
| | phə:slɨ | distance (also, decision) |
| | pharɨkh | difference |

| | |
|---|---|
| pha:rsi: | the Persian language |
| phikir | worry |
| phe:run | to travel (also, to loiter) |
| phursath | leisure |

The following Kashmiri words may be used to practice palatal and non-palatal consonant sounds.

| | | |
|---|---|---|
| p and p' | pan | thread |
| | p'an | (they) will fall |
| | tsop | bite |
| | tsop' | bites |
| ph and ph' | phamb | cotton, wool |
| | ph'amb | panting |
| | phoph | stammerer |
| | phəph' | stammerers |
| b and b' | ba:kh | loud cry |
| | b'a:kh | another (person, thing) |
| | kob | hunchback |
| | kob' | hunchbacks |
| t and t' | tal | you fry (imp.) |
| | t'al | a piece (of something) |
| | tot | hot (mas. sing.) |
| | tət' | hot (mas. plu.) |

| | | |
|---|---|---|
| th and th' | thakun | to get tired |
| | th'akun | to boast |
| | tath | to that |
| | təth' | to that (emph.) |
| d and d' | dal | to pound |
| | d'al | bark or skin |
| | do:d | disease |
| | də:d' | diseases |
| ṭ and ṭ' | ṭo:k | earthen plate |
| | ṭ'ok | caste mark |
| | hoṭ | neck |
| | həṭ' | necks |
| ṭh and ṭh' | ṭhus | a Kashmiri surname |
| | ṭh'us | purse |
| | ṭə:ṭh | dear (fem., sing.) |
| | ṭə:ṭh' | dear (mas., plu.) |
| ḍ and ḍ' | ḍol | he moved |
| | ḍ'ol | loose (mas., sing.) |
| | bəḍ | big (fem., sing.) |
| | bəḍ' | big (mas., plu.) |
| k and k' | kath | story |
| | k'ath | in (a receptacle) |
| | bok | a handful (of something) |
| | bok' | handfuls (of something) |

| | | |
|---|---|---|
| kh and kh' | khan | you dig (imp.) |
| | kh'an | food |
| | khɨ̃:kh | one who speaks with a nasal twang |
| | khɨ̃:kh' | those who speak with a nasal twang |
| g and g' | ga:n | procurer |
| | g'a:n | knowledge |
| | šrog | cheap (mas., sing.) |
| | šrog' | cheap (mas., plu.) |
| ts and ts' | tsal | you run away |
| | ts'al | pressure |
| | hots | wrist |
| | hots' | wrists |
| tsh and tsh' | tshoṭ | short |
| | tsh'oṭ | polluted |
| | ətsh | delicate (fem., sing.) |
| | ətsh' | delicate (mas., plu.) |
| m and m' | monḍ | dull |
| | m'onḍ | a mouthful (of solid food) |
| | ə:m | unripe (fem., sing.) |
| | ə:m' | unripe (mas., plu.) |

| | | |
|---|---|---|
| n and n' | nu:l | mongoose |
| | n'u:l | blue |
| | kun | alone (mas., sing.) |
| | kun' | alone (fem., sing.) |
| s and s' | sakh | difficult, hard |
| | s'akh | sand |
| | kho:s | Kashmiri teacup |
| | khə:s' | Kashmiri teacups |
| z and z' | zon | person |
| | zən' | persons |
| | az | today |
| | əz' | today (emp.) |
| h and h' | hakh | right |
| | h'akh | you will buy |
| | toh | chaff |
| | toh' | you (plu.) |
| l and l' | lad | you put on (imp.) |
| | l'ad | horse dung |
| | mo:l | father |
| | mə:l' | fathers |
| r and r' | rath | blood |
| | r'ath | month |
| | por | read (sing.) |
| | pər' | read (plu.) |

| | | |
|---|---|---|
| v and v' | vath | road |
| | v'ath | river |
| | čav | drank |
| | čə:v' | caused to drink (mas., plu.) |

# III

# FUNCTIONAL CONVERSATIONS

# 1

gɔḍɨn'uk sabakh : za:npehča:n karin'

Lesson One : getting acquainted

## 1. CONTEXTUAL FOCUS

This lesson introduces repetitive, socially determined items used for interaction with formal acquaintances. A selected set of honorific items is introduced with such other honorific exponents such as the plural forms of pronouns and verbs. All the participants are Hindus. Therefore, one finds the use of echo-greetings, such as, namaska:r (see Notes). Note the following recurring greeting-denoting collocations.

va:ray čhivɨ sə: ?

ahansə: va:ray.

toh' čhivɨ va:ray ?

In Kashmiri society, if two persons are engaged in conversation and a third one appears who is known only to one of them, he is not necessarily formally introduced to the other person. He just watches, listens, or smiles uncomfortably. However, this is slowly changing. Therefore, we have introduced the following.

yi zə:n'u:nɨ, yi čha mə:n' v'as.

Do you know her? She is my friend.

təhi k'a: sə: čhuvɨ na:v?

What is your name?

2. GRAMMATICAL FOCUS

In addition to simple sentences, interrogative and negative constructions are introduced. The interrogative structures include the interrogative markers, k'ah 'what', kati 'where', kar 'when', and kɨ:tis 'for how much'. The negation marker, nɨ 'not' is also introduced. In addition to the auxiliary elements (see Notes), the following types of verbs of action appear: čon 'to drink', pakun 'to walk', and yun 'to come'. The verbs za:nun 'to know' and ro:zun 'to live, to stay' are also introduced.

3. LEXICAL FOCUS

In Kashmiri (Hindu) greetings, the lexical set contains two crucial items, i.e., namaska:r and va:ray. The 'getting acquainted' situations are either formal, semi-formal, or non-formal. The text that follows may be termed semi-formal. In a non-formal situation, pluralization of the pronouns and verbs and the use of honorific markers such as sə: is determined by the participant relationship. (see Notes pp. 65-68).

| | |
|---|---|
| prabɨ | proper name (fem.) |
| namaska:r | greetings |
| š̆i:lɨ | proper name (fem.) |
| ǰi: | (honorific suffix, see Notes) |
| va:ray | well, all right (+ emphatic marker) |
| čhivɨ (a:sun 'to be') | are you? |
| sə: | (hon. suffix, see Notes) |

prabɨ : namaska:r š̆i:la:ǰi:, va:ray čhivɨsə: ?

Greetings, Sheelaji. How are you?

| | |
|---|---|
| ahansə: | yes (hon.) |
| toh' | you (hon.) |

š̆i:lɨ : namaska:r, ahansə: va:ray, toh' čhivɨ va:ray?

Greetings. I am fine. How are you?

| | |
|---|---|
| yi | this |
| za:nun | to know |
| čha | is (fem.) |
| m'ə:n' | my (fem.) |
| v'as | girl friend |

prabɨ : ahansə: va:ray, yi zə:n'u:nɨ, yi čha m'ə:n' v'as.

I am fine. Do you know each other? She is my friend.

| | |
|---|---|
| tɔhi | to you (hon.) |
| k'ah | what |
| chuvɨ (a:sun) | is (hon.) |
| na:v | name |

<u>ši:lɨ</u> : namaska:r, tɔhi k'ah sə: chuvɨ na:v ?

Greetings. What is your name?

| | |
|---|---|
| me | my |
| chu | is |
| dula:ri: | proper name (fem.) |

<u>dulɨ</u> : namaska:r, me chu na:v dula:ri: .

Greetings. My name is Dulari.

| | |
|---|---|
| kati | where |
| ro:zun | to live |

<u>ši:lɨ</u> : toh' kati čhivɨ ro:za:n ?

Where do you live?

| | |
|---|---|
| əs' | we |
| dili | (in) Delhi |

<u>dulɨ</u> : əs' čhi dili ro:za:n.

We live in Delhi.

| | |
|---|---|
| kar | when |
| kəši:ri | (to) Kashmir |
| a:mɨt' (yun 'to come') | (did) come |

<u>ši:lɨ</u> : toh' kar čhivɨ kəši:ri a:mɨt' ?

When did you come to Kashmir?

| | |
|---|---|
| ra:th | yesterday |

dulɨ : əs' a:yi ra:th.

We came yesterday.

| | |
|---|---|
| kɨ:tis ka:las | (for) how long |

Ši:lɨ : toh' kɨ:tis ka:las ru:ziv kəši:ri ?

How long will you stay in Kashmir?

| | |
|---|---|
| akh | one |
| zɨ | two |
| r'ath | month(s) |

dulɨ : akh zɨ r'ath ro:zav.

We shall stay for a month or two.

| | |
|---|---|
| so:n | our (masc.) |
| garɨ | home |
| nəzdi:kh | nearby |
| pəkiv | come (hon., see Notes) |
| ča:y | tea |
| čon | to drink |

Ši:lɨ : so:n garɨ čhu nəzdi:kh, pəkiv ča:y čamav.

Our home is nearby. Come, let us have (some) tea.

nasə: — no (+ hon. suffix)
az — today
nɨ — not
beyi kunivizi — some other time

prabɨ : nasə: az nɨ, beyi kunivizi.

No, not today. Some other time.

ti — too, also

šī:lɨ : dula:ri:ji: toh' ti yiyiv.

Dulariji, you should come too.

zəru:r — surely
sɨ:t' — with

dulɨ : ahansə: zəru:r yimɨ praba:ji: sɨ:t'.

Yes, I will certianly come with Prabhaji.

ača: — all right

šī:lɨ : ača: namaska:r.

All right. Goodbye.

tɨ — and

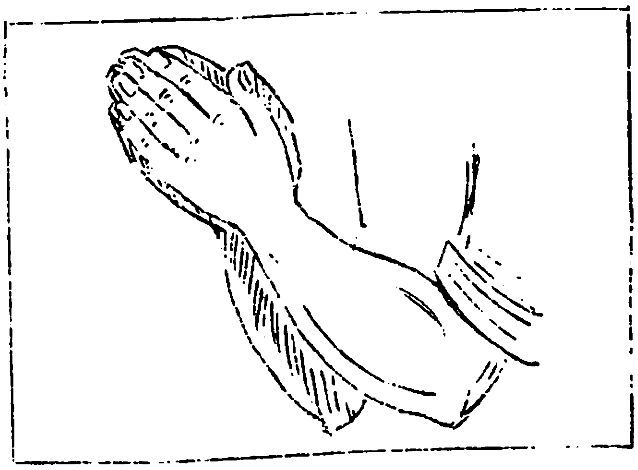
dulɨ tɨ šī:lɨ : namaska:r.

Goodbye.

NOTES: GRAMMAR: VOCABULARY: DRILLS: EXERCISES

1.0. NOTES

1.1. The lexical item namaska:r refers to the traditional Hindu echo-greeting and is usually, but not always, accompanied by bringing one's hands together pressed in front of one's chest as in the following illustration. There is also a tendency to slightly bow one's head.



1.2. EXPONENTS OF HONORIFIC SCALE IN KASHMIRI

There are several lexical items very frequently used in Kashmiri which are essentially markers of the honorific scale. Such lexical

items mark participant relationships in terms of religion, politeness, degree of respect, age, etc. Consider, among others, the following situations:

ji: is an honorific suffix used for friends, elders, or acquaintances, mostly by Hindu speakers of Kashmiri. The semantic range of ji: in Kashmiri is roughly the same as that in Hindi or Hindustani. Note the following examples.

with first names

| | |
|---|---|
| amita:ji: | ǰɔ:nǰi: |
| mohanji: | su:zanǰi: |

with last names

| | |
|---|---|
| agarva:lji: | šarma:ji: |
| smithji: | thɔ:masji: |
| varma:ji: | ḍiksanǰi: |

with kinship terms

| | |
|---|---|
| behanji: | sister (hon.) |
| p'ata:ji: (Hindi, pita:) | father (hon.) |
| na:na:ji: | grandfather (hon.) |
| ji:ja:ji: | sister's husband (hon.) |

with profession-denoting terms

| | |
|---|---|
| goru:ji: (Hindi, guru:) | priest (hon.) |
| ma:ṣṭarji: | teacher (hon.) |

The use of proper names such as ši:la:ǰi: and mohanji: may be termed the Hindi-ization of Kashmiri proper names, such as ši:lɨ and mohnɨ (see also Section 3 below).

sə: is used in those contexts in which regard is shown.

with verbs

| | |
|---|---|
| par sə: | you (sing.) read (hon.) |
| khe sə: | you (sing.) eat (hon.) |
| di sə: | you (sing.) give (hon.) |
| ni sə: | you (sing.) take (hon.) |

with affirmative marker

| | |
|---|---|
| ahan sə: | yes (hon.) |

with negation marker

| | |
|---|---|
| na sə: | no (hon.) |

with pronouns

| | |
|---|---|
| kus sə: | who (mas., sing., hon.) |
| kɔsɨ sə: | who (fem., sing., hon.) |

Note that the semantic range of sə: is not identical to that of ji:. The difference is that sə: does not follow proper names, family names, etc., as does ji:.

mahra: (Hindi, mahra:j) has more or less the same distribution as the English sir. Generally, it is only used by Kashmiri Pandits, and, on the hierarchy of the honorific scale, it ranks higher than sə:.

haz (Persian, hazrat) has the same distribution as mahra:.

Note, however, that the use of mahra: is restricted to the Kashmiri Pandit speakers, and haz to Kashmiri Muslims. In certain contexts the use of this "restricted role" is relaxed. Consider the following uses.

(a) with affirmative

| | |
|---|---|
| ahanmahra: (haz) | yes (hon.) |

(b) with negative

| | |
|---|---|
| na mahra: (haz) | no (hon.) |

(c) with verbs

| | |
|---|---|
| pəriv mahra: (haz) | you read (hon.) |
| kheyiv mahra: (haz) | you eat (hon.) |
| diyiv mahra: (haz) | you give (hon.) |
| niyiv mahra: (haz) | you take (hon.) |

(d) with pronouns

| | |
|---|---|
| kus mahra: (haz) | who (mas., sing., hon.) |
| kɔsɨ mahra: (haz) | who (fem., sing., hon.) |

Note that like sə:, mahra: and haz do not follow proper names and family names. There are several other such items which will be discussed in later lessons.

## 1.3. KASHMIRI PROPER NAMES

A brief note about proper names in Kashmiri will be useful. A large number of Indic, Persian, and Arabic proper names are Kashmiri-ized in spoken Kashmiri, mainly to show intimacy and familiarity. In

the written form or in formal speech, the non-Kashmiri form is usually retained. Consider the following examples.

| Kashmiri | | Non-Kashmiri |
|---|---|---|
| dulɨ | Dulari | dula:ri: |
| gulɨ | Ghulam | gula:m |
| habɨ | Habib | həbi:b |
| h'adɨ | Hriday | hriday |
| pha:tɨ | Fatima | pha:tima: |
| prabɨ | Prabha | prabha: |
| ši:lɨ | Sheela | ši:la: |
| vɔmɨ | Omkar | omka:r |

A person might be addressed as ši:lɨ or mohnɨ, but the written form is ši:la: or mohan. In formal situations, they will be introduced as ši:la:(ji:) and mohan(ji:). Also note that, in family circles, a person might be given an entirely different name. This name is, of course, restricted to intimate family circles. For example, mohnɨ may be called ta:thimahra:ǰ (dear king) or bə:yto:th (dear brother) at home. ši:lɨ might be called benitə:th (dear sister) or benigə:š (sister with light). After getting married, a girl might receive an additional name from her in-laws. Thus, ši:lɨ, in addition to being benigə:š or benitə:th, might also become p'a:ri:ba:bi: or mohan p'a:ri:. A son-in-law might also have this same problem of multi-identification markers.

The modes of address are subject to certain constraints in

Kashmiri society. For example, consider the following situation among Kashmiri Pandits. Traditionally, a married couple will not address each other by their first names, or by a name given to them by the in-laws, or, for that matter, by any other name. In addition, while talking to others, a wife will refer to her husband indirectly, in such terms as are listed below:

| | |
|---|---|
| (i) š̌i:lun mo:l | the father of <u>š̌i:lɨ</u> |
| (ii) mə:likh | the head or master of the household |
| (iii) mo:l | father |
| (iv) pənḍith | pandit |
| (v) bo:bu:ji: | (Hindi, <u>ba:bu:ji:</u>) |

(vi) the third person pronouns <u>tim</u> or <u>su</u> (he)

In many situations, a husband uses the same indirect way of referring to his wife. The mode of address is also determined by the participants in a given situation.

## 2.0. GRAMMAR

### 2.1. Word Order

The preferred order of elements in a Kashmiri sentence is subject, verb, and object (e.g., <u>ši:lɨ</u> <u>čha</u> <u>čava:n</u> <u>ča:y</u> 'Sheela' 'is' 'drinking' 'tea'). However, within this preferred word order, stylistic variations are possible.

### 2.2. Agreement

In Kashmiri there are several types of agreement rules. We shall discuss two of these below.

#### 2.2.1. Subjectival Construction

In a subjectival construction a verb agrees with the subject noun in number, gender, and person.

dulɨ čha čava:n ča:y.

'dulari' 'is' 'drinking' 'tea'.

mohnɨ čhu čava:n ča:y.

'mohan' 'is' 'drinking' 'tea'.

toh' čhivɨ čava:n ča:y.

'you' 'are' 'drinking' 'tea'.

#### 2.2.2. Objectival Construction

In an objectival construction a verb agrees with an object noun.

mohnan pər kita:b (fem.).

'mohan' 'read' (past tense) '(the) book'

dulan por akhba:r (mas.).

'dulari' 'read' (past tense) '(the) newspaper'

ši:lan pari kita:bɨ
'Sheela' 'read' 'books'

## 2.3. Auxiliary Verbs

All the auxiliary verbs have masculine/feminine and singular/plural forms. The auxiliary verb a:sun 'to be' has the following forms.

| | Masculine | | Feminine | |
|---|---|---|---|---|
| | Singular | Plural | Singular | Plural |
| 'am' | čhus | čhi | čhas | čha (čhi) |
| 'are' | čhukh | čhivɨ | čhakh | čhavɨ |
| 'is' | čhu | čhi | čha | čha (čhi) |

## 2.4. Inflection

In Kashmiri nouns are inflected for number, gender, and case.

## 2.5. Pronouns I: Personal Pronouns

The following table lists the personal pronouns.

| | Masculine | | Feminine | |
|---|---|---|---|---|
| | Singular | Plural | Singular | Plural |
| 'I' | bɨ | əs' | bɨ | əs' |
| 'you' | tsɨ | toh' | tsɨ | toh' |
| 'he' | su | tim | sɔ | timɨ |
| 'he' | hu | hum | hɔ | humɨ |

Note that the personal pronouns have distinct masculine and feminine forms only for third person. su (singular) and tim (plural) refer to persons (or objects) which are not in sight. Consider the following examples.

bɨ čhas ro:za:n dili.
I live in Delhi.

tsɨ čhakh ro:za:n dili.
You live in Delhi.

su čhu ro:za:n kəši:ri.
He lives in Kashmir.

əs' čhi ro:za:n dili.
We live in Delhi.

toh' čhivɨ ro:za:n kəši:ri.
You live in Kashmir.

hum čhi ro:za:n dili.
They live in Delhi.

tim čhi ro:za:n kəši:ri.
They live in Kashmir.

2.6. Declension of Personal Pronouns (1st and 2nd Person)

The following table gives the declension of personal pronouns.

| Person | Nominative | | Dative/Ablative/Agentive | |
|---|---|---|---|---|
| | Singular | Plural | Singular | Plural |
| 1st | bɨ | əs' | me | asi |
| 2nd | tsɨ | toh' | tse | tɔhi |

tɔhi k'a: (sə:) čhuvɨ na:v ?

What is your name?

me čhu na:v dula:ri:.

My name is Dulari.

2.7 The distribution of bɨ and me

Note the following points on the distribution of bɨ and me.

2.7.1 Distribution of bɨ : bɨ occurs with the following, among others (see also 2.7.2 below):

(a) The Present Tense, e.g.,

| | |
|---|---|
| bɨ čhus kh'ava:n batɨ. | I am eating food. |
| bɨ čhas ro:za:n dili. | I live in Delhi. |

(b) The Future Tense, e.g.,

| | |
|---|---|
| bɨ kh'amɨ batɨ. | I will eat food. |
| bɨ ro:zɨ dili. | I will live in Delhi. |

(c) The Past Tense (of Intransitive Verbs), e.g.,

| | |
|---|---|
| bɨ a:s | I came. |
| bɨ go:s | I went. |

2.7.2 Distribution of <u>me</u> : <u>me</u> occurs with the following, among others.

(a) The Past Tense (of Transitive Verbs), e.g.

| | |
|---|---|
| me kh'av batɨ. | I ate food. |
| me čeyi ča:y. | I drank tea. |

Note, however, that a subclass of verbs takes the dative form of personal pronouns as subject in all tenses. The following are illustrative.

| | |
|---|---|
| banun | to be able to get |
| ba:sun | to feel |
| nanun | to know |
| tagun | to know how to |
| yun | to know how to (e.g., reading, writing) |
| lagun | to feel (sensations of hunger, pleasure, etc.) |
| ts'atas a:sun | to recall |
| ya:d p'on | to recall |
| mo:lu:m sapdun | to learn |

These verbs function like the subclass of Hindi-Urdu verbs which take the pronoun with the post-position <u>ko</u> as their subject, e.g.

muǰh ko na:v čala:na: a:ta: hɛ.

me čha na:v taga:n čala:vɨn'.

I know how to row a boat.

Note that the verb <u>gatshun</u> 'to desire' also occurs only with <u>me</u>.

<u>me</u> is also used in contexts such as <u>my</u> <u>name</u> <u>is</u> ________________

(<u>me</u> <u>čhu</u> <u>na:v</u> ____________________).

## 2.8. Interrogation

The interrogative items <u>k'a:</u> (<u>k'ah</u>) may be used to form interrogative constructions. Interrogative constructions may also be formed by adding interrogative markers to the verbs. This latter method of interrogative formation will be discussed in the following lessons.

The following are the examples of the use of <u>k'a</u> interrogative marker:

tɔhi k'ah čhuvɨ na:v?

What is your name?

toh' k'ah čhivɨ kh'ava:n?

What are you eating?

(See Section 4.0 for drills.)

Note also the following:

| | |
|---|---|
| čon | to drink |
| kh'on | to eat |
| čeyiv | you drink (hon.) |
| kh'eyiv | you eat (hon.) |
| čeyivɨ | will you drink? |
| kh'eyivɨ | will you eat? |

## 2.9. Negation

In this lesson the negative particle occurs in nasə: az nɨ, beyi kuni vizi 'No, not today. Some other time.'. In a negative sentence, the negative marker obligatorily follows the verb and may also occur in sentence initial position. Its occurrence in initial position is optional, e.g.,

na bɨ gatshɨnɨ ničа:th
or
bɨ gatshɨnɨ niča:th

The following negativizers, among other, may be noted:

bagə:r    me čeyi ča:y mədre:rɨ bagə:r.
          I drank tea without sugar.

ros       me čeyi ča:y mədre:rɨ ros.
          I drank tea without sugar.

A number of negativizers have various types of co-occurrence restrictions. For example, the Persian prefix be is followed by abstract nouns, e.g., behayah 'shameless', bepatsh 'untrustworthy', bekəsu:r 'guiltless', bevɔphah 'unfaithful'.

The Sanskrit negativizers are restricted to Sanskritized Kashmiri and have a high frequency in the speech of Hindus. Some examples are n'ar in n'ardu:š 'guiltless' and neš in neška:ran 'without reason'.

## 2.9.1. Imperative (or Prohibitive) Negative

The imperative (prohibitive) negative item is ma (or mɨ). It functions like Hindi-Urdu mat. The preferred place of occurrence for this item is before the verb, e.g., ma gatsh gulmargi 'Do not go to Gulmarg'.

## 2.10. Numerals: 'one' to 'ten'

| | |
|---|---|
| akh | one |
| zɨ | two |
| tre | three |
| tso:r | four |
| pə̃:tsh | five |
| š̆e | six |
| sath | seven |
| ə:ṭh | eight |
| nav | nine |
| dəh | ten |

## 3.0. VOCABULARY

### 1. VERBS

| Infinitive | | Present (Continuous) | |
|---|---|---|---|
| karun | to do | kara:n | doing |
| kh'on | to eat | kh'ava:n | eating |
| tulun | to lift | tula:n | lifting |
| d'un | to give | diva:n | giving |
| n'un | to take | niva:n | taking |
| parun | to read | para:n | reading |
| basun | to live | basa:n | living |
| bo:lun | to speak | bo:la:n | speaking |
| le:khun | to write | le:kha:n | writing |

### 2. NOUNS

| Singular | | Plural |
|---|---|---|
| kita:b | book | kita:bɨ |
| gila:sɨ | glass (tumbler) | gila:sɨ |
| čiṭh' | letter | čiṭhi |
| tsoṭ | bread | tsɔči |
| ṭe:bɨl | table | ṭe:bɨl |
| ṭi:čar | teacher | ṭi:čar |
| pensalɨ | pencil | pensalɨ |

## 4.0. DRILLS: QUESTION FORMATION

Items under focus: k'a: (k'ah) 'what'
kati 'where'

k'a: (k'ah) 'what'

sava:l : tɔhi k'ah čhuvɨ na:v ?
What is your name?

ǰava:b : me čhu na:v ši:lɨ.
My name is Sheela.

sava:l : toh' k'ah čhivɨ para:n ?
What are you reading?

ǰava:b : bɨ čhus para:n kita:b.
I am reading a book.

sava:l : toh' k'ah čhivi le:kha:n ?
What are you writing?

ǰava:b : bi čhus le:kha:n čiṭh'.
I am writing a letter.

sava:l : toh' k'ah čhivɨ niva:n ?
What are you taking?

ǰava:b : bi čhus niva:n pensalɨ.
I am taking a pencil.

sava:l : toh' k'ah čhivi kh'ava:n ?

What are you eating?

ǰava:b : bɨ čhus kh'ava:n tsoṭ.

I am eating bread.

kati 'where'

sava:l : toh' kati čhivɨ para:n ?

Where do you study?

ǰava:b : bɨ čhus yeti para:n.

I study here.

sava:l : toh' kati čhivɨ le:kha:n?

Where do you write?

ǰava:b : bɨ čhus huti le:kha:n.

I write there.

sava:l : toh' kati čhivɨ basa:n ?

Where do you live?

ǰava:b : bɨ čhus yeti basa:n.

I live here.

sava:l : toh' kati čhivɨ kh'ava:n ?

Where do you eat?

ǰava:b : bɨ čhus yeti kh'ava:n.

I eat here.

4.1. Drills: Questions (Affirmative)

sava:l : (k'ah) toh' čhivi čiṭh' le:kha:n ?

Are you writing a letter?

ǰava:b : ahansə: bɨ čhus čiṭh' le:kha:n.

Yes, I am writing a letter.

sava:l : (k'ah) toh' čhivi kita:b para:n ?

Are you reading a book?

ǰava:b : ahansə: bɨ čhus kita:b para:n.

Yes, I am reading a book.

sava:l : (k'ah) toh' čhivɨ tsoṭ kh'ava:n ?

Are you eating bread?

ǰava:b : ahansə: bɨ čhus tsoṭ kh'ava:n.

Yes, I am eating bread.

sava:l : (k'ah) toh' čhivɨ gila:sɨ tula:n ?

Are you lifting a glass?

ǰava:b : ahansə: bɨ čhus gila:sɨ tula:n.

Yes, I am lifting a glass.

sava:l : (k'ah) toh' čhivɨ ṭe:bɨl niva:n ?

Are you taking away the table?

<u>ǰava:b</u> : ahansə: bi čhus ṭe:bɨl niva:n.
Yes, I am taking away the table.

<u>sava:l</u> : (k'ah) toh' čhivi pensalɨ diva:n ?
Are you giving away pencils?

<u>ǰava:b</u> : ahansə: bɨ čhus pensalɨ diva:n.
Yes, I am giving away pencils.

4.2. Drills: Questions (Negative Answers)

<u>sava:l</u> : (k'ah) toh' čhivɨ čiṭh' le:kha:n ?
Are you writing a letter?

<u>ǰava:b</u> : nasə: bɨ čhus nɨ čiṭh' le:kha:n.
No, I am not writing a letter.

<u>sava:l</u> : (k'ah) toh' čhivɨ kita:b para:n.
Are you reading a book?

<u>ǰava:b</u> : nasə: bɨ čhus nɨ kita:b para:n.
No, I am not reading a book.

<u>sava:l</u> : (k'ah) toh' čhivɨ tsoṭ kh'ava:n ?
Are you eating bread?

<u>ǰava:b</u> : nasə: bɨ čhus ni tsoṭ kh'ava:n.
No, I am not eating bread.

sava:l : (k'ah) toh' ĉhivɨ gila:sɨ tula:n ?

Are you lifting a glass?

ǰava:b : nasə: bɨ ĉhus nɨ gila:sɨ tula:n.

No, I am not lifting a glass.

sava:l : (k'ah) toh' ĉhivɨ ṭe:bɨl niva:n ?

Are you taking away the table?

ǰava:b : nasə: bɨ ĉhus nɨ ṭe:bɨl niva:n.

No, I am not taking away the table.

sava:l : (k'ah) toh' ĉhivɨ pensalɨ diva:n ?

Are you giving away pencils?

ǰava:b : nasə: bɨ ĉhus nɨ pensalɨ diva:n.

No, I am not giving away pencils.

## 5.0. EXERCISES

1. Change the underlined items from singular to plural.

    bɨ čhus le:kha:n <u>čith'</u>.

    ši:lɨ čha para:n <u>kita:b</u>.

    bɨ čhus kh'ava:n <u>tsot</u>.

2. Translate the following into English.

    toh' kati čhivɨ ro:za:n ?

    a:, bɨ čhus kəši:ri ro:za:n.

    tɔhi čhuvɨ na:v ši:lɨ ?

    toh' kar ə:vɨ kəši:ri ?

    me čha zɨ kita:bɨ.

    bɨ ro:zɨ dəh doh.

3. Answer the following questions in the <u>affirmative</u> and <u>negative</u>.

    (k'ah) tɔhi čhuvɨ ši:lɨ na:v ?

    (k'ah) toh' čhivɨ kəši:ri ro:za:n ?

    (k'ah) toh' yi:vɨ m'o:n garɨ ?

    (k'ah) toh' čhivɨ kita:b para:n ?

    (k'ah) toh' čhivɨ tsot kh'ava:n ?

4. Fill in the blanks in the following sentences:

    bɨ čhus para:n ________.

    əs' čha kh'ava:n ________.

    yi čha ________.

    yimɨ čha ________.

# 2

doyum sabakh : mozu:ras sɨ:t' kathba:th

Lesson Two : a conversation with a coolie

## 1. CONTEXTUAL FOCUS

A conversation between a mozu:r 'laborer, coolie' and a tourist. The fixed collocations which may be used in bargaining for a price from shawls to sheep are

ku:t h'akh (heyiv) ?

How much will you charge?

Once a price is quoted by the seller, one habitually responds,

su gav z'a:dɨ.

That is too much.

In Kashmir, as in other parts of India, a mozu:r is ubiquitous and carries anything from firewood to fruit.

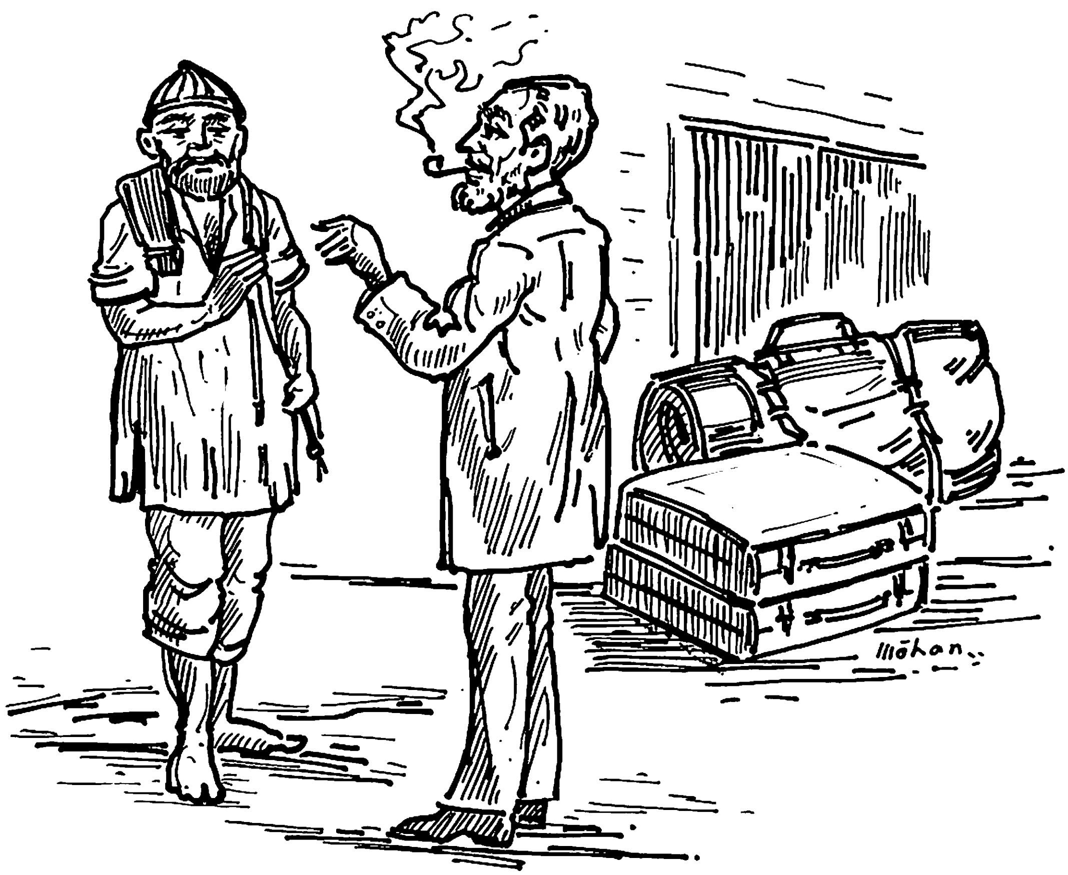
## 2. GRAMMATICAL FOCUS

Two conjunctions, magar 'but' and tɨ 'and', are introduced. The following verbs appear: tulun 'to carry, to lift', h'on 'to charge', gatshun 'to go', and vanun 'to tell'.

## 3. LEXICAL FOCUS

Note the following lexical set.

| | |
|---|---|
| tulun | to lift, to carry |
| bistarɨ | a bed-roll |
| mozu:r | laborer, coolie |
| rɔpyi | rupees |
| sa:ma:nɨ | luggage |
| sondu:kh | a box, a case |



mozu:r tɨ ašo:k

| | |
|---|---|
| mozu:r | laborer, coolie |
| sa:ma:nɨ | luggage |
| haz | sir |

<u>mozu:r</u> : sa:ma:nɨ čhuvɨ haz ?

Do you have any luggage, sir?

| | |
|---|---|
| sondu:kh | case(s), box(es) |
| bistarɨ | bed-roll |

ašo:k : ahansə: zɨ sondu:kh tɨ akh bistarɨ.

Yes, two cases and one bed-roll.

| | |
|---|---|
| bɨ | I |
| tulun | to carry |

mozu:r : bɨ tula: haz sa:ma:nɨ ?

Shall I carry the luggage?

| | |
|---|---|
| magar | but |
| ku:t | how much |
| h'on | to charge |

ašo:k : ahansə: magar ku:t h'akh ?

Yes, but how much will you charge?

| | |
|---|---|
| kot | where |
| gatshun | to go |

mozu:r : tɔhi kot čhuvɨ gatshun ?

Where do you have to go?

(Where are you going?)

ḍalge:ṭ — Dal Gate

a<u>šo:k</u> : me čhu gatshun ḍalge:ṭ.

I have to go to Dal Gate.

bas — only
dəh — ten
rɔpyi — rupees

<u>mozu:r</u> : bas dəh rɔpyi.

Only ten rupees.

gav — is
z'a:dɨ — too much

<u>ašo:k</u> : nasə: su gav z'a:dɨ.

No, that is too much.

gob — heavy
lagun — to require

<u>mozu:r</u> : nahaz yi sa:ma:nɨ čhu gob, ath lagan zɨ mozu:r.

No, sir, this luggage is heavy. It will require two coolies.

| | |
|---|---|
| b'a:kh | another |
| banun | to be gotten, to be available |

<u>ašo:k</u> : b'a:kh mozu:r ban'a: ?

Can we get another coolie?

<u>mozu:r</u> : ahanhaz əs' čhi zɨ.

Yes, sir, we are two.

| | |
|---|---|
| vanun | to say |

<u>ašo:k</u> : acha: vəniv ku:t heyiv.

All right, say how much you will charge.

<u>mozu:r</u> : bas haz dəh rɔpyi.

Just ten rupees, sir.

| | |
|---|---|
| ə:ṭh | eight |

<u>ašo:k</u> : na ə:ṭh rɔpyi.

No, eight rupees.

| | |
|---|---|
| adɨhaz | All right, sir |

<u>mozu:r</u> : adɨhaz pəkiv.

All right, sir, let us go.

<u>ašo:k</u> : yi čhu sa:ma:nɨ.

This is (my) luggage.

NOTES: GRAMMAR: VOCABULARY: DRILLS: EXERCISES:

1.0. NOTES

1. A mozu:r (or kuli:) is ubiquitous in Kashmir. The closest equivalent of a mozu:r in the western world is a porter or a redcap. The mozu:r carries luggage for travelers from various arrival points to the hotels and houseboats. The government has made attempts to fix their rates, but bargaining is still essential. In the majority of cases, a tip is desirable.

2. A bistarɨ is a bed-roll which an Indian traveller normally carries with him. In western style hotels and houseboats, the bedding is provided.

3. The dalge:t separates the city of Srinagar and the river Jhelum from Dal Lake. It also controls the flow of water from the lake into a tributary of the Jhelum. There is a gate which has adjustable wooden planks for controlling the flow of the water. The Boulevard Road, which goes around the lake, starts from the dalge:t.

## 2.0. GRAMMAR

### 2.1. Pluralization: I

The plurals of Kashmiri nouns are formed by the following rules.

#### 2.1.1. Feminine

(a) /ɨ/ is added to the singular forms.

| Singular | | Plural |
|---|---|---|
| v'as | girl friend | v'asɨ |
| kath | story | kathɨ |
| na:v | boat | na:vɨ |

(b) /i/ is added to the singular form.

| Singular | | Plural |
|---|---|---|
| ča:y | tea | ča:yi |
| ǰa:y | place | ǰa:yi |

#### 2.1.2. Masculine

A class of masculine nouns have identical forms in the singular and in the plural. Note that words borrowed from English (exception, rejasṭar) belong to this category. The following is a partial list of nouns that do not change in plural forms.

| | |
|---|---|
| kamrɨ | room |
| ko:či | lane |

| | |
|---|---|
| garɨ | home |
| ga:m | village |
| gəri:b | poor man |
| ṭã:gɨ | horse-driven carriage |
| ba:nɨ | utensil |
| mozu:r | laborer, coolie |
| ləḍkɨ | student |
| hə̃:z | boatman |

2.2. The Case System: General

A Kashmiri noun may be inflected for case, in addition to number and gender. In terms of the case inflection, nouns are divided into the following sub-classes:

(i) Those which do not take any postpositions (nominative),

(ii) Those which may take a postposition (dative),

ši:las kits an ča:y.

ši:las an ča:y.

Get tea for Sheela.

(iii) Those which must take a postposition,

Genetive Case

Locative Case

Concomitant Case

Instrumental Case

Directional Case.

2.2.1. Nominative Case:

In the nominative or subject case, the simple unmodified form of a noun is used.

š̌i:lɨ zə:n'u:nɨ toh' ?

Do you know Sheela?

2.2.2. Dative Case:

The dative case is formed by adding -s to the noun. There are other changes, too. Consider the following.

š̌i:las an ča:y.

Get tea for Sheela.

2.3. Pronouns II: Personal Pronouns

In Kashmiri the demonstrative pronouns have a three term system. This is different from Hindi and English which have a two term system. In Hindi we have yəh and vəh, and in English, this and that. Consider the following.

| 'this' | 'that' (within sight) | | 'that' (not in sight) | |
|---|---|---|---|---|
| | Masculine | Feminine | Masculine | Feminine |
| yi | hu | hɔ | su/ti | sɔ/ti |

These are inflected for number, gender, and case. Note the following.

| Masculine | | Feminine | |
|---|---|---|---|
| Singular | Plural | Singular | Plural |
| yi | yim | yi | yimɨ |
| hu | hum | hɔ | humɨ |
| su/ti | tim | sɔ/ti | timɨ |

2.3.1. Declension of Demonstrative Pronouns

The following tables give the declension of demonstrative pronouns.

yi 'this', 'he', 'she'

| Case | Masculine | | Feminine | | Neuter | |
|---|---|---|---|---|---|---|
| | Sing. | Plu. | Sing. | Plu. | Sing. | Plu. |
| Nominative | yi | yim | yi | yimɨ | yi | yim |
| Genitive | yem'sund | yimanhund | yem'sund | yimanhund | yem'uk | yimanhund |
| Dative | yemis | yiman | yemis | yiman | yath | yiman |
| Ablative | yemi | yimav | yemi | yimav | yemi | yimav |
| Agentive | yem' | yimav | yemi | yimav | yem' | yimav |

hu 'that', 'he', 'it'; hɔ 'she'

| Case | Masculine | | Feminine | | Neuter | |
|---|---|---|---|---|---|---|
| | Sing. | Plu. | Sing. | Plu. | Sing. | Plu. |
| Nominative | hu | hum | hɔ | humɨ | hu | hum |
| Genitive | hum'sund | humanhund | hum'sund | humanhund | hum'uk | humanhund |
| Dative | humis | human | humis | human | huth | human |
| Ablative | humi | humav | humi | humav | humi | humav |
| Agentive | hum' | humav | humi | humav | hum' | humav |

2.4. Numerals: 'eleven' to 'twenty'

| | |
|---|---|
| kah | eleven |
| bah | twelve |
| truvah | thirteen |
| tsɔdah | fourteen |
| pandah | fifteen |
| šurah | sixteen |
| sadah | seventeen |
| ardah | eighteen |
| kunɨvuh | nineteen |
| vuh | twenty |

## 3.0. VOCABULARY

### 1. NOUNS

| | |
|---|---|
| kamrɨ | room |
| garɨ | home |
| ga:m | village |
| ṭeksi: | taxi-cab |
| ba:nɨ | utensil |
| bistarɨ | bed-roll |
| mozu:r | laborer, coolie |
| rɔpyi | rupees |
| sa:ma:nɨ | luggage |
| sondu:kh | box, case |

### 2. VERBS

| | |
|---|---|
| gatshun | to go |
| tsa:nun | to bring in |
| tulun | to lift, to carry |
| pakun | to walk |
| ro:zun | to stay |
| vučhun | to see |

4.0. DRILLS

1. The following constructions may be drilled orally. It should be possible to use more verbs to drill more constructions (e.g., bo:lun, d'un, karun, n'un, tulun; see also Lesson One, Section 3.0.).

kar 'when'

sava:l : toh' kar čhivɨ para:n ?
When do you study?

ǰava:b : bɨ čhus subɨhan para:n.
I study in the morning.

sava:l : toh' kar čhivɨ le:kha:n ?
When do you write?

ǰava:b : bɨ čhas š̌a:mas le:kha:n.
I write in the evening.

sava:l : toh' kar čhivɨ batɨ kh'ava:n ?
When do you eat rice?

ǰava:b : bɨ čhas š̌a:mas batɨ kh'ava:n.
I eat rice in the evening.

sava:l : toh' kar čhivɨ ča:y čava:n ?
When do you drink tea?

<u>ǰava:b</u> : bɨ čhus subɨhan ča:y čava:n ?

I drink tea in the morning.

2. In the following constructions, use different numerals to fill in the blanks. (Read the model below.)

<u>sava:l</u> : tse kəts kita:bɨ čhay ?

How many books do you have?

<u>ǰava:b</u> : me čhe tso:r kita:bɨ.

I have four books.

---

<u>sava:l</u> : ši:las kəts tsɔči čha ?

<u>ǰava:b</u> : ši:las čha _______ tsɔči.

<u>sava:l</u> : tse kəts pensalɨ čhiy ?

<u>ǰava:b</u> : me čhi ________ pensalɨ.

<u>sava:l</u> : yeti kəts soku:l čhi ?

<u>ǰava:b</u> : ẏeti čhi ________ soku:l.

<u>sava:l</u> : ši:las kəts v'asɨ čha ?

<u>ǰava:b</u> : ši:las čha _______ v'asɨ.

5.0. EXERCISES

1. Change the number in the following constructions. (Note the model given below.)

bɨ čhus para:n akh kath.

I am reading a story.

bɨ čhus para:n kathɨ.

I am reading stories.

---

ši:las čha v'asɨ.

Sheela has friends.

me čhi zɨ rɔpyi.

I have two rupees.

huti čhu mozu:r.

There is a coolie there.

me čhi pensalɨ.

I have (some) pencils.

2. Transform the verbs in the following constructions from the future tense into the present continuous tense. (Note the model given below.)

ši:lɨ pari kita:b.

Sheela will read the book.

ši:lɨ čha para:n kita:b.

Sheela is reading a book.

(See also Lesson One, Section 3.0.)

---

mozu:r tuli sa:ma:nɨ.

bɨ dimɨ pensalɨ.

š̌i:lɨ niyi ṭe:bɨl.

tsɨ basakh yeti.

su basi tati.

3. Translate the following into English:

yim čhi ləḍkɨ.

hu čha: gila:sɨ ?

hum čha: ṭi:čar ?

sɔ čha kh'ava:n batɨ.

timɨ čha: tsɔči ?

yi čhu gila:sɨ.

hɔ čha: čiṭh' ?

yim čhi dəh pensalɨ.

# 3

treyim sabakh : ho:ṭalvə:lis sɨ:t' kathba:th

Lesson Three : a conversation with a hotel keeper

1. CONTEXTUAL FOCUS

In this conversation, a personal inquiry is made about the availability of accomodations, without previous reservations, in a hotel in Srinagar. The desk clerk is a Muslim, therefore, the mode of greeting is sala:m haz.

2. GRAMMATICAL FOCUS

The conjunction kinɨ 'or' is introduced. The verbs le:khun 'to write' and tsa:nun 'to bring in' appear.

3. LEXICAL FOCUS

Note the following lexical set.

| | |
|---|---|
| khə:li: kamrɨ | vacant room |
| re:ṭ | rate |
| rɔpyi | rupees |
| sa:ma:nɨ | luggage |

| | |
|---|---|
| čuːk'dar | door-man, porter |
| kh'an | food |
| kunz | key |
| ṭeksiː | taxi-cab |
| raǰasṭar | register |




ho:ṭalvo:l tɨ ašo:k

| | |
|---|---|
| ho:ṭalvo:l | hotel keeper |
| sala:m | greetings |

<u>ho:ṭalvo:l</u> : sala:m haz.

Greetings, sir.

| | |
|---|---|
| čhuvɨ (a:sun 'to have') | do you have? |
| kāh | any, a |
| khə:li: | vacant |
| kamrɨ | room |

<u>ašo:k</u> : sala:m tohi čhuvɨ kāh khə:li: kamrɨ ?

Greetings, do you have a vacant room?

| | |
|---|---|
| ahanhaz | yes, sir |

<u>ho:ṭalvo:l</u> : ahanhaz čhu.

Yes, sir, I do.

| | |
|---|---|
| zəru:rath | need |

<u>ašo:k</u> : me čhu akh kamrɨ zəru:rath.

I want a room.

| | |
|---|---|
| kəts | how many (fem.) |
| doh | day(s) |

<u>ho:ṭalvo:l</u> : kəts doh ru:ziv ?

How many days will you stay?

<u>ašo:k</u> : zɨ doh.

Two days.

| | |
|---|---|
| yath | this |
| rajǰasṭar | register |
| p'aṭh | on |
| le:khun | to write |

<u>ho:ṭalvo:l</u> : ačha: yath rajǰasṭari p'aṭh li:khiv na:v.

All right, please write your name on this register.

| | |
|---|---|
| re:ṭ | charge |

<u>ašo:k</u> : re:ṭ k'ah čhu ?

What is the charge?

| | |
|---|---|
| gatshun | to want |
| siriph | only |
| kinɨ | or |
| kh'an | food (board) |

<u>ho:ṭalvo:l</u> : təhi gatshivɨ siriph kamrɨ kinɨ kamrɨ tɨ kh'an ?

Do you want only the room, or room and board?

na — no

<u>ašo:k</u> : na haz siriph kamrɨ.

No, just the room.

vuh — twenty

<u>ho:ṭalvo:l</u> : siriph kamrɨ čhu vuh rɔpyi.

The room is twenty rupees.

ṭhi:kh — fine

<u>ašo:k</u> : ačha: ṭhi:kh čhu.

All right, that's fine.

kunz — key

<u>ho:ṭalvo:l</u> : yi cha kunz.

Here is the key.

nambar — number

<u>ašo:k</u> : kamrɨ nambar k'ah čhu ?

What is the room number?

tso:r — four

<u>ho:ṭalvo:l</u> : kamrɨ nambar čhu tso:r.

It is number four.

sa:ma:nɨ kati čhuvɨ ?

Where is your luggage?

ṭeksi: — taxi (cab)

<u>ašo:k</u> : sa:ma:nɨ čhu ṭeksi: manz.

The luggage is in the taxi.

ču:k'dar — porter
tsa:nun — to bring in

<u>ho:ṭalvo:l</u> : toh' gətshiv kamras manz, ču:k'dar tsa:ni sa:ma:nɨ.

You may go to your room. The porter will bring in the luggage.

šukriya: — thank you

<u>ašo:k</u> : ačha: šukriya:.

Fine, thank you.

NOTES: GRAMMAR: VOCABULARY: DRILLS: EXERCISES:

## 1.0. NOTES

1. <u>kə:šur</u> <u>ho:tal</u> : In Kashmir the range of hotels is very wide. They vary from one-man operations to what, in tourist terms are called 'five-star hotels' (e.g., the Oberoi Palace).

2. <u>šukriya</u>: (Hindi, <u>dhan'va:d</u>) is the equivalent of English <u>thank</u> <u>you</u>. The frequency of this item in Kashmiri society is rather low.

3. A <u>ču:k'dar</u> is a man who performs several roles. He is a doorkeeper, security man, and a handyman.

## 2.0. GRAMMAR

### 2.1. Tenses (Finite Verbs): Present and Past

#### 2.1.1. Copula 'to be':

Present Tense: bɨ čhus 'I am'

| Masculine | |
|---|---|
| Singular | Plural |
| bɨ čhus 'I am' | əs' čhi 'we are' |
| tsɨ čhukh 'you are' | toh' čhivɨ 'you are' |
| su čhu 'he is' | tim čhi 'they are' |

| Feminine | |
|---|---|
| Singular | Plural |
| bɨ čhas | əs' čhi |
| tsɨ čhakh | toh' čhavɨ |
| sɔ čhi | timɨ čha |

Past Tense: bɨ o:sus 'I was'

| Masculine | |
|---|---|
| Singular | Plural |
| bɨ o:sus | əs' ə:s' |
| tsɨ o:sukh | toh' ə:sivɨ |
| su o:s | tim ə:s' |
| Feminine | |
| bɨ ə:sɨs | əs' a:si |
| tsɨ ə:sɨkh | toh' a:sɨvɨ |
| sɔ ə:s | timɨ a:si |

2.1.2. Present Tense: bɨ č̆hus kh'ava:n 'I eat'

| Masculine | |
|---|---|
| Singular | Plural |
| bɨ č̆hus kh'ava:n | əs' č̆hi kh'ava:n |
| tsɨ č̆hukh kh'ava:n | toh' č̆hivɨ kh'ava:n |
| su č̆hu kh'ava:n | tim č̆hi kh'ava:n |

| Feminine | |
|---|---|
| Singular | Plural |
| bɨ čhas kh'ava:n | əs' čha kh'ava:n |
| tsɨ čhakh kh'ava:n | toh' čhavɨ kh'ava:n |
| sɔ čhi kh'ava:n | timɨ čha kh'ava:n |

2.1.3. Continuous

Present Continuous: 'I am eating'

| Masculine | | |
|---|---|---|
| Singular | | Plural |
| bɨ čhus kh'ava:n | 'I am eating' | əs' čhi kh'ava:n |
| tsɨ čhukh kh'ava:n | 'you are eating' | toh' čhivɨ kh'ava:n |
| su čhu kh'ava:n | 'he is eating' | tim čhi kh'ava:n |

| Feminine | |
|---|---|
| Singular | Plural |
| bɨ čhas kh'ava:n | əs' čha kh'ava:n |
| tsɨ čhakh kh'ava:n | toh' čhavɨ kh'ava:n |
| sɔ čhi kh'ava:n | timɨ čha kh'ava:n |

Past Continuous: 'I was eating'

| Masculine | |
|---|---|
| Singular | Plural |
| bɨ o:sus kh'ava:n | əs' ə:s' kh'ava:n |
| tsɨ o:sukh kh'ava:n | toh' ə:sivi kh'ava:n |
| su o:s kh'ava:n | tim ə:s' kh'ava:n |

| Feminine | |
|---|---|
| Singular | Plural |
| bɨ ə:sɨs kh'ava:n | əs' a:sɨ kh'ava:n |
| tsɨ ə:sɨkh kh'ava:n | toh' a:sɨvɨ kh'ava:n |
| sɔ ə:s kh'ava:n | timɨ a:sɨ kh'ava:n |

## 2.1.4 Past Tense

### Simple Past

In the past tense, the following three distinctions may be noted. The first may be termed simple past (or proximate past). It refers to an act which has already taken place in the near past, e.g., me por 'I read'. The second may be termed indefinite past in which the time is not specified clearly, e.g., me par'o:v 'I read'. The third may be termed remote past, e.g., me pare:yo:v 'I had read'. The markers of the three categories discussed above are given in the following table. These apply to the first person only.

| Category | Masculine | | Feminine | |
|---|---|---|---|---|
| | Singular | Plural | Singular | Plural |
| Past 1 | -v | -yi | -yi | -yi |
| Past 2 | -yo:v | -ye:yi | -ye:yi | -ye:yi |
| Past 3 | -ye:yo:v | -ye:ye:yi | -ye:ye:yi | -ye:ye:yi |

Notice that in the feminine plural there is no change.

Examples

| Category | 'I ate food' | 'I ate bread' |
|---|---|---|
| | Masculine | Feminine |
| Past 1 | me kh'av batɨ | me kheyi tsoṭ |
| Past 2 | me kheyo:v batɨ | me kheye:yi tsoṭ |
| Past 3 | me kheye:yo:v batɨ | me kheye:ye:yi tsoṭ |

2nd person

| Category | 'You ate food' | 'You ate bread' |
| --- | --- | --- |
| | Masculine | Feminine |
| Past 1 | tse kh'o:th batɨ | tse kheyath tsoṭ |
| Past 2 | tse kheyo:th batɨ | tse kheye:yath tsoṭ |
| Past 3 | tse kheye:yo:th batɨ | tse kheye:ye:yath tsoṭ |

3rd person

The third person forms are the same as those of the first person. Notice that the following forms are used with the oblique forms of pronouns. In the oblique forms of pronouns, only the third person singular feminine form changes.

'I ate' (Masculine verb)

| Singular | Plural |
| --- | --- |
| me kh'av | asi kh'av |
| tse kh'o:th | tɔhi kh'o:vɨ |
| təm' kh'av | timav kh'av |

'I ate' (Feminine verb)

| Singular | Plural |
| --- | --- |
| me kheyi | asi kheyi |
| tse kheyath | tɔhi kheyivɨ |
| təm' kheyi | timav kheyi |

2.1.5. Present Perfect: I have gone (with <u>čhu</u>)

| Masculine | |
|---|---|
| Singular | Plural |
| bɨ čhus go:mut | əs' čhi gə:mɨt' |
| tsɨ čhukh go:mut | toh' čhivɨ gə:mɨt' |
| su čhu go:mut | tim čhi gə:mɨt' |

| Feminine | |
|---|---|
| Singular | Plural |
| bɨ čhas gə:mɨts | əs' čha gə:mɨtsɨ |
| tsɨ čhakh gə:mɨts | toh' čhavɨ gə:mɨtsɨ |
| sɔ čha gə:mɨts | timɨ čha gə:mɨtsɨ |

Note that the masculine and feminine forms of the participles are different, and both the auxiliary and the participle are inflected for number and gender.

'I have eaten' (with čhu)

| Masculine | |
|---|---|
| Singular | Plural |
| me čhu kh'o:mut | asi čhu kh'o:mut |
| tse čhuth kh'o:mut | tɔhi čhuvɨ kh'o:mut |
| təm' čhu kh'o:mut | timav čhu kh'o:mut |

| Feminine | |
|---|---|
| Singular | Plural |
| me čhi khe:mɨts | asi čha khe:mɨtsɨ |
| tse čhath khe:mɨts | tɔhi čhavɨ khe:mɨtsɨ |
| təm' o:s kh'o:mut | timav o:s kh'o:mut |

The third person singular pronoun has another feminine form, tami.

Present Perfect with Pronominal Suffixes

'I have eaten'

| Singular | Plural |
|---|---|
| kh'o:mut čhum | kh'o:mut čhu |
| kh'o:mut čhuth | kh'o:mut čhuvɨ |
| kh'o:mut čhun | kh'o:mut chukh |

2.1.6. Past Perfect: I had gone (with o:s)

| Masculine | |
|---|---|
| Singular | Plural |
| bɨ o:sus go:mut | əs' ə:s' gə:mɨt' |
| tsɨ o:sukh go:mut | toh' ə:sivɨ gə:mɨt' |
| su o:s go:mut | tim ə:s' gə:mɨt' |

| Feminine | |
|---|---|
| Singular | Plural |
| bɨ ə:sɨs gə:mɨts | əs' a:sɨ gə:mɨtsɨ |
| tsɨ ə:sɨkh gə:mɨts | toh' a:sɨvɨ gə:mɨtsɨ |
| sɔ ə:s gə:mɨts | timɨ a:sɨ gə:mɨtsɨ |

Note that the masculine and feminine forms of the participles are different, and both the auxiliary and the participle are inflected for number and gender.

'I had eaten' (with o:s)

| Masculine | |
|---|---|
| Singular | Plural |
| me o:s kh'o:mut | asi o:s kh'o:mut |
| tse o:suth kh'o:mut | tɔhi o:sɨvɨ kh'o:mut |
| təm' o:s kh'o:mut | timav o:s kh'o:mut |

| Feminine | |
|---|---|
| Singular | Plural |
| me ə:s khe:mɨts | asi a:sɨ khe:mɨtsɨ |
| tse ə:sɨth khe:mɨts | tɔhi a:sɨvɨ khe:mɨtsɨ |
| təm' ə:s khe:mɨts | timav a:sɨ khe:mɨtsɨ |

Past Perfect with pronominal suffixes:

'I had chewed'

| Singular | Plural |
|---|---|
| tso:pɨmut o:sum | tso:pɨmut o:s |
| tso:pɨmut o:suth | tso:pɨmut o:sɨvɨ |
| tso:pɨmut o:sun | tso:pɨmut o:sukh |

2.2. Conjunction ti and kini

The conjunction ti is equivalent to English and and Hindi-Urdu aur. The conjunction kini is equivalent to Hindi-Urdu ya/ki and English or. Consider the following constructions.

toh' čhivi para:n ?? Are you reading?

toh' čhivi le:kha:n ?? Are you writing?

In order to form compound sentences with the conjunctions ti and kini, the following process is used.

First, the identical noun in the second sentence is deleted, and then the auxiliary verb in the second sentence is deleted.

The result of applying this two-fold process is shown below.

toh' čhivi para:n le:kha:n.

'you' 'are' 'reading' 'writing'

The conjunction marker appears after the first sentence as in the example below.

toh' čhivi para:n kini le:kha:n ??

toh' čhivi para:n ti le:kha:n ?

Compare with the following.

tohi gatshivi kamri ?

tohi gatshivi bistari ?

When the above are conjoined, the two sentences will become as follows.

tohi gatshivi kamri kini bistari ?

tohi gatshivi kamri ti bistari ?

2.3. Pronouns III: Possessive Pronouns

In the following tables, all the forms of the possessive pronouns and their declension have been presented.

Table I: Possessive Pronouns

| Head of NP / Possessive Pronoun | Masculine | | Feminine | |
|---|---|---|---|---|
| | Sing. | Plu. | Sing. | Plu. |
| 1st per. sing. | m'o:n | mə:n' | mə:n' | m'a:ni |
| 2nd per. sing. | čo:n | čə:n' | čə:n' | ča:ni |
| 3rd per. sing. | təm'sund | təm'sɨnd' | təm'sɨnz | təm'sɨnzɨ |
| 1st per. plu. | so:n | sə:n' | sə:n' | sa:ni |
| 2nd per. plu. | tuhund | tuhɨnd' | tuhɨnz | tihɨnzɨ |
| 3rd per. plu. | tihund (timanhund) | tihɨnd' (timanhɨnd') | tihɨnz (timanhɨnz) | tihɨnzɨ (timanhɨnzɨ) |

Table II: Declension of Possessive Pronouns

1st person (sing.): m'o:n 'my'

| Case | Masculine | | Feminine | |
|---|---|---|---|---|
| | Sing. | Plu. | Sing. | Plu. |
| Nominative | m'o:n | mə:n' | mə:n' | m'a:ni |
| Dative | m'ə:nis | m'a:n'an | m'a:ni | m'a:n'an |
| Ablative | m'a:ni | m'a:n'av | m'a:ni | m'a:n'av |
| Agentive | mə:n' | m'a:n'av | m'a:ni | m'a:n'av |

2nd person (sing.): čo:n 'your'

| Case | Masculine | | Feminine | |
|---|---|---|---|---|
| | Sing. | Plu. | Sing. | Plu. |
| Nominative | čo:n | čə:n' | čə:n' | ča:ni |
| Dative | čə:nis | ča:n'an | ča:ni | ča:ni |
| Ablative | ča:ni | ča:n'av | ča:ni | ča:n'av |
| Agentive | čə:n' | ča:n'av | ča:ni | ča:n'av |

3rd person (sing.): təm'sund

| Case | Masculine | | Feminine | |
|---|---|---|---|---|
| | Sing. | Plu. | Sing. | Plu. |
| Nominative | təm'sund | təm'sɨnd' | təm'sɨnz | təm'sɨnzɨ |
| Dative | təm'sɨndis | təm'sɨnd'an | təm'sɨnzɨ | təm'sɨnzɨ |
| Ablative | təm'sɨndi | təm'sɨnd'av | təm'sɨnzɨ | təm'sɨnzɨ |
| Agentive | təm'sɨnd' | təm'sɨnd'av | təm'sɨnzɨ | təmɨsɨnzɨ |

1st person (plu.): so:n 'our'

| Case | Masculine | | Feminine | |
|---|---|---|---|---|
| | Sing. | Plu. | Sing. | Plu. |
| Nominative | so:n | sə:n' | sə:n' | sa:ni |
| Dative | sə:nis | sa:n'an | sa:ni | sa:n'an |
| Ablative | sa:ni | sa:n'av | sa:ni | sa:n'av |
| Agentive | sə:n' | sa:n'av | sa:ni | sa:n'av |

2nd person (plu.): <u>tuhund</u> 'your'

| Case | Masculine | | Feminine | |
|---|---|---|---|---|
| | Sing. | Plu. | Sing. | Plu. |
| Nominative | tuhund | tuhɨnd' | tuhɨnz | tuhɨnzɨ |
| Dative | tuhɨndis | tuhund'an | tuhɨnzi | tuhɨnzan |
| Ablative | tuhundi | tuhund'av | tuhɨnzi | tuhɨnzan |
| Agentive | tuhund' | tuhund'av | tuhɨnzi | tuhɨnzan |

3rd person (plu.): <u>tihund</u> 'their'

| Case | Masculine | | Feminine | |
|---|---|---|---|---|
| | Sing. | Plu. | Sing. | Plu. |
| Nominative | tihund | tihɨnd' | tihɨnz | tihɨnzɨ |
| Dative | tihɨndis | tihɨnd'an | tihɨnzɨ | tihɨnzan |
| Ablative | tihɨndi | tihind'av | tihɨnzi | tihɨnzav |
| Agentive | tihɨnd' | tihɨnd'av | tihɨnzi | tɨhɨnzav |

2.4. The use of <u>gatshun</u>

In this lesson the verb <u>gatshun</u> 'to go' has been introduced in the construction <u>tɔhi</u> <u>gatshivɨ</u> <u>siriph</u> <u>kamrɨ</u> <u>kinɨ</u> <u>kamrɨ</u> <u>tɨ</u> <u>kh'an</u>. In this context, the verb <u>gatshun</u> means 'to want' or, in certain restricted contexts, 'to desire'. Thus, in Kashmiri, <u>gatshun</u> is used in certain contexts which are separated in English by the use of two verbs, i.e., <u>to</u> <u>desire</u> and <u>to</u> <u>want</u>.

## 3.0. VOCABULARY

### 1. NOUNS

| | |
|---|---|
| bistarɨ | bedroll |
| mozu:r | coolie, laborer |
| rɔpay | rupee |
| sa:ma:nɨ | luggage |
| sondu:kh | box, case |

### 2. VERBS

| | |
|---|---|
| gatshun | to go |
| tulun | to lift, to carry |
| banun | to get, to be available |
| vanun | to say, to tell |

### 3. ADJECTIVES

| | |
|---|---|
| gob | heavy |
| b'a:kh | another |

4.0. DRILLS

The following sava:l and ǰava:b may be attempted orally. A number of nouns from the previous lessons may be used, for example: kamrɨ, kita:b, garɨ, gila:sɨ, č̣ith', tsoṭ, teksi:, te:bɨl, ba:nɨ, mozu:r.

The following provide the models:

sava:l : tɔhi gatshivɨ sondu:kh ?
Do you want a box?

ǰava:b : ahansə: me gatshi sondu:kh.
Yes, I want a box.

sava:l : tɔhi gatshivɨ gila:sɨ?
Do you want a glass?

ǰava:b : ṇasə: me gatshinɨ gila:sɨ.
No, I do not want a glass.

sava:l : tɔhi gatshivɨ bistarɨ ?
Do you want (any) bedding?

ǰava:b : ahansə: me gatshi bistarɨ.
Yes, I want (some) bedding.

2. In the above pattern, make use of the numerals one to twenty. Note: the second person plural form of gatshun 'to want' is gatshivɨ. As stated earlier, the plural form is used as an

honorific to show respect, etc. Consider the following model:

tɔhi gatshivɨ akh sondu:kh ?

nasə:, me gatshan tso:r sondu:kh or

ahansə: me gatshi akh sondu:kh.

3. Noun-Verb Agreement

(a) yi bistarɨ čhu ṭhi:kh.

yi ṭe:bɨl čhu ṭhi:kh.

yi sondu:kh čhu ṭhi:kh.

(b) yim bistarɨ čhi ṭhi:kh.

yim ṭe:bɨl čhi ṭhi:kh.

yim sondu:kh čhi ṭhi:kh.

yim ho:ṭal čhi ṭhi:kh.

(c) yi čiṭh' čha ṭhi:kh.

yi ča:y čha ṭhi:kh.

yi tsoṭ čha ṭhi:kh.

yi kita:b čha ṭhi:kh.

(d) yimɨ čiṭhi čha ṭhi:kh.

yimɨ ča:yi čha ṭhi:kh.

yimɨ tsɔči čha ṭhi:kh.

yimɨ kita:bɨ čha ṭhi:kh.

5.0. EXERCISES

1. Translate the following into Kashmiri.

What is the rate?

I want five pencils.

Where is the coolie?

Yes, I have luggage.

No, I do not need a bed.

2. Change the number in the following:

yimɨ čha kita:bɨ.

yi čhu ṭi:čar.

su ṭe:bɨl čhu ṭhi:kh.

tsɔči kati čha ?

na, yim gila:sɨ čhi nɨ ṭhi:kh.

3. Use the conjunction tɨ to form compound sentences from the constructions given below. Note the following model:

(a) yeti čhu gila:sɨ.

(b) yeti čhu ṭe:bɨl.

yeti čhu gila:sɨ tɨ ṭe:bɨl.

---

(a) tati čhu mohnɨ.

(b) tati čhu mozu:r.

(a) yim čhi sondu:kh.

(b) yim čhi bistarɨ.

(a) bɨ čhus para:n.

(b) bɨ čhus le:kha:n.

# 4

tsu:rim sabakh : havasbo:ṭɨvə:lis sɨ:t' kathba:th

Lesson Four : a conversation with a houseboat owner

## 1. CONTEXTUAL FOCUS

The participants are a tourist, <u>ašo:k</u>, and, a houseboat owner, <u>havasbo:ṭɨvo:l</u>. A houseboat is generally owned and managed by a single person, and is leased for lengths of time varying from an overnight stay to a full summer season's stay. On leasing a houseboat (often the lease is verbal), the set contextual phrases are as follows.

toh' kəts zən' čhivɨ ?

How many persons are there?

kəts dɔh ru:ziv ?

How many days will you stay?

(and, the invariable inquiry)

re:ṭ k'ah čhu ?

What is the charge?

It is after this last inquiry that the unavoidable bargaining begins.

2. GRAMMATICAL FOCUS

The productive suffix -vo:l (fem. -va:ǯen', see Notes), the locational adverb niš 'near', the postposition khə:trɨ 'for', and single modifiers of nouns are introduced. The modifiers are of the following types: khu:bsu:rath havasbo:ṭ 'beautiful houseboat', akh haphtɨ 'one week', and tso:r kamrɨ 'four rooms'.

The following verbs appear: šɔngun 'to sleep', bihun 'to sit', and ranun 'to cook'.

3. LEXICAL FOCUS

Note the following lexical set.

| | |
|---|---|
| havasbo:ṭ | houseboat |
| havasbo:ṭɨvo:l | houseboat owner |
| šɔngnɨ khə:trɨ kamrɨ | bedroom |
| behnɨ khə:trɨ kamrɨ | living room |
| kh'anɨ khə:trɨ kamrɨ | dining room |




havasbo:ṭɨvo:l tɨ ašo:k

| | |
|---|---|
| havasbo:ṭ | houseboat |
| havasbo:ṭɨvo:l | a houseboat owner |
| sa:b | sahib (see notes) |
| manz | in |

havasbo:ṭɨvo:l : sala:m sa:b.

Greetings, Sahib.

pəkiv sa:b havasbo:ṭas manz ru:ziv.

Come, Sahib, stay in the houseboat.

vučhun — to see

<u>ašo:k</u> : ahansə: bɨ vučhɨ havasbo:ṭ.

Well, I would like to see the houseboat.

a: — yes
s'aṭha: — very
khu:bsu:rath — beautiful
zən' — persons

<u>havasbo:tɨvo:l</u> : a: vučhiv, s'aṭha: khu:bsu:rath havasbo:ṭ čhu.

Certainly, take a look at it. It's very beautiful.

toh' kəts zən' chivɨ ?

How many persons are there?

kun — only
zon — person

<u>ašo:k</u> : bɨ čhus kun zon.

I am the only one.

<u>havasbo:tɨvo:l</u> : kəts doh ru:ziv ?

For how long do you want to stay?

haphtɨ — week

<u>ašo:k</u> : akh haphtɨ.

One week.

<u>havasbo:tɨvo:l</u> : ačha: pəkiv.

All right, let's go.

ku:t — how
du:r — far

<u>ašo:k</u> : ku:t du:r čhu havasbo:ṭ ?

How far is the houseboat?

niš — near
ḍalge:ṭ — Dal Gate

<u>havasbo:ṭɨvo:l</u> : ḍalge:ṭas niš.

Near Dal Gate.

<u>ašo:k</u> : kəts kamrɨ čhis ?

How many rooms does it have?

| | |
|---|---|
| šɔngnɨ khə:trɨ | for sleeping |
| behnɨ khə:trɨ | for sitting |
| ranɨnɨ khə:trɨ | for cooking |
| kh'anɨ khə:trɨ | for eating |

havasbo:ṭɨvo:l : tso:r kamrɨ, zɨ kamrɨ čhis šɔngnɨ khə:trɨ, akh behnɨ khə:trɨ tɨ akh ranɨnɨ tɨ kh'anɨ khə:trɨ.

Four rooms, two for sleeping (two bedrooms), one for sitting (one living room), and one for cooking and dining (and a dinette-kitchen).

ašo:k : re:ṭ k'ah čhu ?

What is the charge?

| | |
|---|---|
| dohas | per day |

havasbo:ṭɨvo:l : bas vuh rɔpyi dohas.

Just twenty rupees a day.

ašo:k : ačha: bɨ vučhɨ havasbo:ṭ.

All right, I'll look at the houseboat.

havasbo:ṭɨvo:l : ahanhaz, pəkiv.

Yes, sir, let's go.

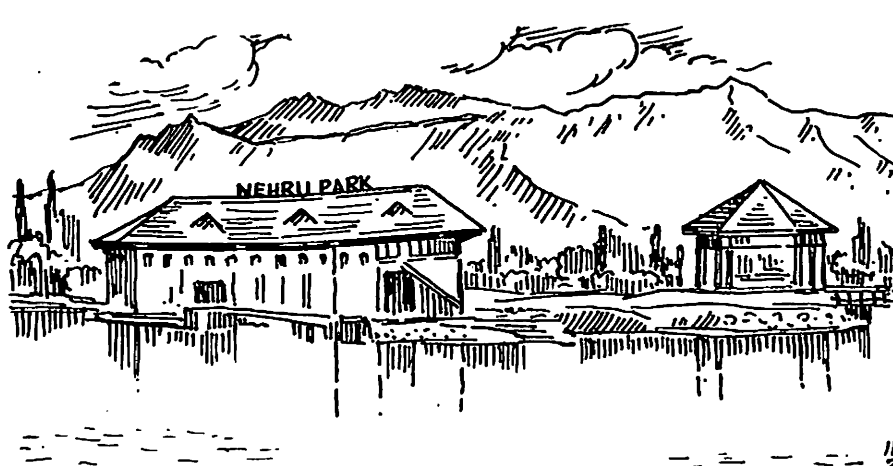
NOTES: GRAMMAR: VOCABULARY: DRILLS: EXERCISES:

1.0. NOTES

1. sa:b or sa:hab was generally used as a mode of address for Europeans. The distribution of this is wide, e.g., kalektar sa:b, da:ktar sa:b, k'ah sa:b 'What, sir?'. It is now used for both Westerners and Indians, more or less as the English sir is used. "The word is Arabic and originally meant 'a companion', (sometimes a companion of Mahommed)." (See HJ pp. 781-782.)

2. There are only a few places in Srinagar where houseboats are kept; dalge:t is one of these.

Nehru Park is a new park in the middle of Dal Lake. It is an island, and has an excellent view of the surrounding mountains and the lake.



## 2.0. GRAMMAR

### 2.1. Tense: Future

The Copula: I shall be

Masculine

| Singular | Plural |
| --- | --- |
| bɨ a:sɨ | əs' a:sav |
| tsɨ a:sakh | toh' ə:siv |
| su a:si | tim a:san |

Feminine

| Singular | Plural |
| --- | --- |
| bɨ a:sɨ | əs' a:sav |
| tsɨ a:sakh | toh' ə:siv |
| sɔ a:si | timɨ a:san |

I shall eat: bɨ kh'amɨ

Masculine

| Singular | Plural |
| --- | --- |
| bɨ kh'amɨ | əs' kh'amav |
| tsɨ kh'akh | toh' kheyiv |
| su kheyi | tim kh'an |

Note that in the feminine form the third person singular and plural, pronouns change to sɔ and timɨ, respectively.

2.2. Adjectives: I

There are two classes of adjectives. The members of Class I comprise those items which are not inflected for number, gender, and case; for example, consider s'aṭh'a: 'much' and khu:bsu:rath 'beautiful'. (See pp. 152-153 for Class II adjectives.)

Examples:

| | |
|---|---|
| sa:ph ka:kaz | clean paper |
| sɔndar na:v | beautiful boat |
| s'aṭha: po:n' | much water |
| ǰa:n č̣a:y | good tea |

Note that s'aṭha: is used in the sense of both 'many' and 'much'.

2.3. The Suffix -vo:l

The suffix -vo:l is used as a modifier or as a noun with a wide semantic range. It is generally used in the sense of an agent or a doer.

(a) In the following, -vo:l functions as a noun and denotes an occupation.

ḍalas niš č̣hu akh na:vivo:l.

There is a boatman near Dal Lake.

ho:ṭlas manz č̣hu akh dɔdɨvo:l.

There is milkman inside the hotel.

(b) The -vo:l formations have an underlying relative clause. Consider dɔdɨvo:l which means su yus dɔd kɨna:n čhu 'one who sells milk'.

(c) The suffix -vo:l is also used with verbs.

mohnɨ čhu kh'anɨvo:l.
Mohan is one who enjoys eating.

mohnɨ čhu paranvo:l lədkɨ.
Mohan is a studious boy.

The suffix -vo:l is inflected for number, gender, and case. Note the following forms.

| Masculine | | Feminine | |
|---|---|---|---|
| Singular | Plural | Singular | Plural |
| vo:l | və:l' | va:ǰen' | va:ǰni |

2.4. Numerals : 'twenty-one' to 'thirty'

| | |
|---|---|
| akɨvuh | twenty-one |
| zɨto:vuh | twenty-two |
| trovuh | twenty-three |
| tsovuh | twenty-four |
| pɨntsɨh | twenty-five |
| šatɨvuh | twenty-six |

| | |
|---|---|
| sato:vuh | twenty-seven |
| aṭho:vuh | twenty-eight |
| kunɨtrɨh | twenty-nine |
| trɨh | thirty |

2.5. Fractions

| | |
|---|---|
| oḍ (əḍ', mas., plu.) | half |
| əḍ (aǰi, fem., plu.) | half |
| sɔ:d | one and a quarter |
| ḍɔḍ | one and a half |
| du:n | three quarters |
| ḍa:y | two and a half |

The fractions are used as modifiers of time and quantity.

1. Modifiers of time

   mohnɨ gav nišа:th ḍɔḍi baǰi.

   Mohan went to (the) Nishat (Garden) at one-thirty.

Note that sa:dɨ does not modify akh and zɨ, therefore, constructions such as sa:dɨ akh and sa:dɨ zɨ are unacceptable. The acceptable constructions are ḍɔḍ and ḍa:yi. However, sa:dɨ can modify any other whole number up to 'ninety-nine'.

2. Modifiers of quantity

   me gatshan ḍa:y kilo: za:mut dɔd.

   I want two and a half kilos of yogurt.

## 3.0. VOCABULARY

### 1. NOUNS

| | |
|---|---|
| ka:kaz | paper |
| kh'anɨ khə:trɨ kamrɨ | dining room |
| za:mut dɔd | yogurt |
| dɔd | milk |
| na:v | boat |
| po:n' | water |
| behnɨ khə:trɨ kamrɨ | living room |
| šɔngnɨ khə:trɨ kamrɨ | bedroom |
| havasbo:ṭ | houseboat |
| havasbo:ṭɨvo:l | houseboat owner |

## 4.0. DRILLS

1. In each of the following sentences replace the adjective <u>sa:ph</u> by the adjectives <u>sɔndar</u> and <u>ǰa:n</u>. Note the model below.

yi čhu sa:ph ṭe:bɨl.

yi čhu sɔndar ṭe:bɨl.

yi čhu ǰa:n ṭe:bɨl.

---

yi čhu sa:ph garɨ.

yi čhu sa:ph ka:kaz.

yi čhu sa:ph pensalɨ.

hu čhu sa:ph kamrɨ.

yi čhu sa:ph po:n'.

yimɨ čha sa:ph kita:bɨ.

yimɨ čha sa:ph na:vɨ.

yimɨ čha sa:ph tsɔči.

yimɨ čha sa:ph čiṭhi.

2. Change the constructions given in 1, above, into interrogatives (e.g., <u>yi</u> <u>čha:</u> <u>sa:ph</u> <u>garɨ</u> ?).

3. Change the constructions given in 2, above, into negative constructions (e.g., <u>na</u>, <u>yi</u> <u>čhu</u> <u>nɨ</u> <u>sa:ph</u> <u>garɨ</u>).

## 5.0. EXERCISES

1. Translate the following into Kashmiri:

    I want three books.

    These nine houses are clean.

    This tea is good.

    I want two and a half glasses of water.

    The coolie is good.

    Yes, I would like to see the houseboat.

    The houseboat owner is good.

    How long will you stay?

2. Construct five sentences with <u>niš</u> (e.g., <u>kuris'</u> <u>čha</u> <u>ṭe:blas</u> <u>niš</u>. 'The book is near the table.').

# 5

pɨ:tsim sabakh : ṭã:gɨvə:lis sɨ:t' kathba:th

Lesson Five : a conversation with a tonga driver

1. CONTEXTUAL FOCUS

A conversation on hiring a light, horse-driven, two-wheeled carriage. This type of carriage is used all over the valley and is the main mode of transportation in the downtown areas. It can carry four persons and some luggage, too. The main modes of addressing a ṭã:gɨvo:l are the following. hatɨhaz, hatɨhaz ṭa:gɨva:l'a:, he:, and he: ṭa:gɨva:l'a:.

2. GRAMMATICAL FOCUS

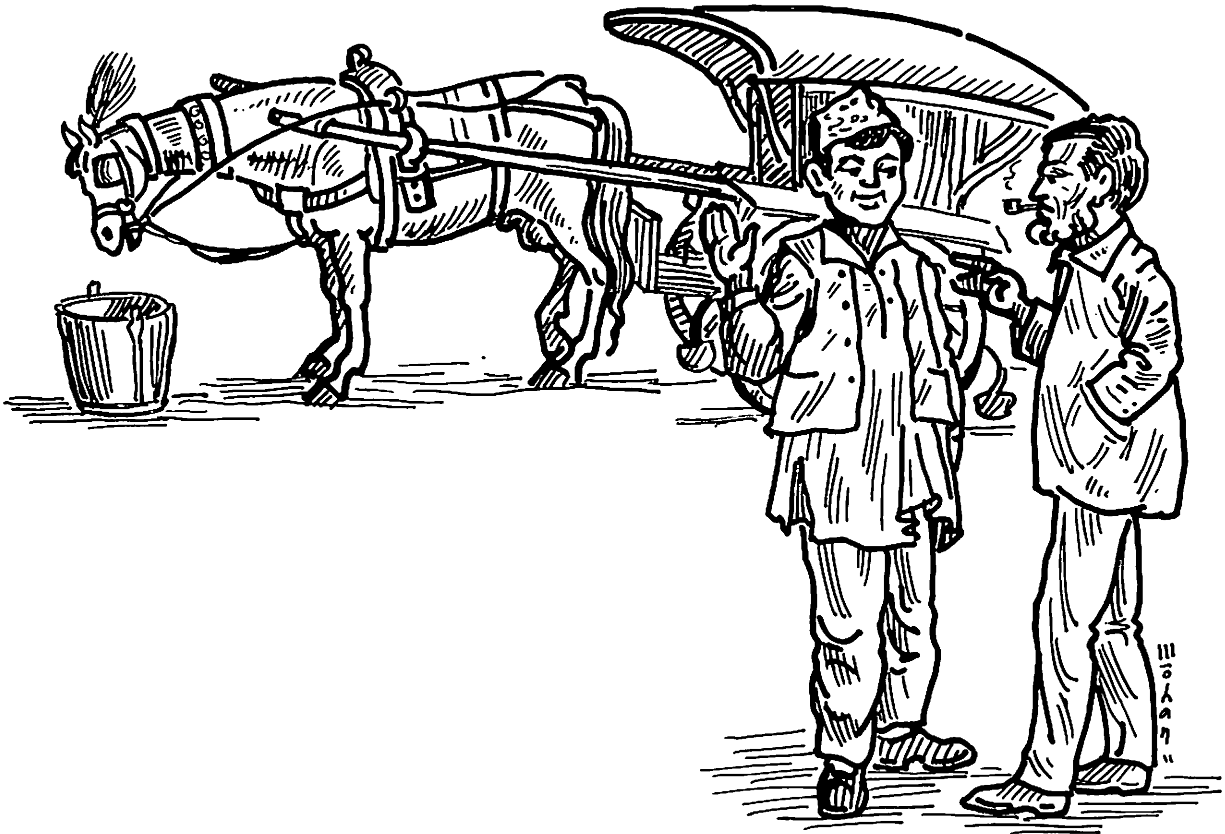
Note the use of p'aṭhɨ 'from'. The following verbs appear: khasun 'to climb', and lagun 'to take' (in terms of time, e.g., 'It will take two hours.'). The causative form of verbs is introduced (e.g., kh'a:vun 'to cause to eat').

3. LEXICAL FOCUS

Note the following lexical set.

ṭã:gɨvo:l tonga driver

| | |
|---|---|
| du:r | far |
| re:ṭ | rate |



ṭã:gɨvo:l tɨ ašo:k

| | |
|---|---|
| ṭã:gɨvo:l | a <u>tonga</u> driver |
| hatɨ | (sentence initiator) |
| nehru: | Nehru (proper name) |
| pa:rk | park |

<u>ašo:k</u> : hatɨ haz ṭã:gɨva:l'a: nehru: pa:rk gətshɨkhɨ ?

Hello, tongawala, will you go to Nehru Park?

| | |
|---|---|
| khasun | to climb |

<u>tã:gɨvo:l</u> : ahanhaz, khəsiv.

Yes, sir, climb in!

| | |
|---|---|
| yeti p'aṭhɨ | from here |

<u>ašo:k</u> : yeti p'aṭhɨ ku:t du:r čhu nehru: pa:rk ?

How far is Nehru Park from here?

| | |
|---|---|
| ganṭɨ | an hour |
| lagun | to take (time) |

<u>tã:gɨvo:l</u> : akh ganṭɨ lagi.

It will take an hour (to get there).

<u>ašo:k</u> : re:ṭ k'ah čhu ?

What is the charge?

<u>tã:gɨvo:l</u> : dəh rɔpyi.

Ten rupees.

| | |
|---|---|
| pə̃:tsh | five |

<u>ašo:k</u> : nahaz, pə̃:tsh rɔpyi.

I won't pay more than five rupees.

| | |
|---|---|
| su | that |
| kam | not enough |
| d'un | to give |

<u>tã:gɨvo:l</u> : na, su čhu kam, ə:ṭh rɔpyi diyiv.

No, that's not enough. Give me eight rupees.

<u>ašo:k</u> : ačha:, pəkiv.

All right, let's go!

| | |
|---|---|
| kh'a:vun | to cause to eat |
| ga:sɨ | hay |
| ne:run | to go, to leave |

<u>tã:gɨvo:l</u> : adɨhaz, gur kh'a:van ga:sɨ tɨ ne:rav.

All right. Let me feed the horse (some) hay, and (then) we'll leave.

NOTES: GRAMMAR: VOCABULARY: DRILLS: EXERCISES:

1.0. NOTES

1.1. Modes of Address (or 'attention catchers')

In Kashmiri there are certain lexical items which function as 'attention catchers'. These may be used to attract the attention of a person. Not all of these are polite, but they still have a high frequency in colloquial Kashmiri. Note the following:

| Masculine | Feminine | Ranking on the honorific scale | status constraints | religious constraints |
|---|---|---|---|---|
| hayo: | haye: | impolite, informal | addressee equal or lower | |
| hato: | hatay | impolite, informal | addressee equal or lower | |
| he: | he: | neutral | equal | |
| hatɨ mahra: | | respectful | addressee equal or higher | addressee Hindu |
| hatɨhaz | | respectful | addressee equal or higher | addressee or addressor Muslim |
| hatɨsə: | hatɨsə: | polite | addressee equal or higher | |
| hatɨba: | hatɨbi: | polite | equal | |

Note that in Srinagar the use of hatɨba: is more or less restricted to the speech of the older generation. Its place has been taken by the more frequent hatisə:.

Examples:

(a) hayo: na:viva:l'a: ḍal gatshɨkhɨ ?

(b) he: na:viva:l'a: ḍal gatshɨkhɨ ?

(c) hatɨhaz na:viva:l'a: ḍal gatshɨkhɨ ?

In the above examples, (a) is unacceptable on the scale of politeness, and (c) may be termed extra-polite.

## 2.0. GRAMMAR

### 2.1. The Agentive Case

The agentive case denotes the 'doer' of an action. It is marked by -an and -i, as in these examples.

šiːlan čeyi čaːy.

Sheela drank (her) tea.

koːri dits šiːlas čaːy.

The girl gave tea to Sheela.

### 2.2. Adjectives II

In Lesson Four (Section 2.1.), we discussed what was termed Class I Adjectives. This Class includes those items which are not inflected for number, gender, and case. Class II Adjectives include those adjectives which show number, gender, and case agreement with the head noun.

Singular Forms

| | v'oṭh 'fat' | | vɔzul 'red' | |
|---|---|---|---|---|
| | Mas. | Fem. | Mas. | Fem. |
| Nom. | v'oṭh | v'əṭh | vɔzul | vɔzɨǰ |
| Dat. | vethis | večhi | vɔzlis | vɔzǰi |
| Abl. | veṭhi | večhi | vɔzli | vɔzǰi |
| Ag. | veṭh' | večhi | vɔzɨl' | vɔzǰi |

<u>thod</u> 'tall'

| | <u>Mas.</u> | <u>Fem.</u> |
|---|---|---|
| Nom. | thod | thəz |
| Dat. | thədis | thazi |
| Abl. | thadi | thazi |
| Ag. | thəd' | thazi |

<u>Plural</u> <u>Forms</u>

| | <u>Mas.</u> | <u>Fem.</u> | <u>Mas.</u> | <u>Fem.</u> |
|---|---|---|---|---|
| Nom. | veṭh' | večhi | vɔzɨl' | vɔzǰi |
| Dat. | veṭh'an | večhan | vɔzl'an | vɔzǰan |
| Abl. | veṭh'av | večhav | vɔzl'av | vɔzǰav |
| Ag. | veṭh'av | večhav | vɔzl'av | vɔzǰav |

| | <u>Mas.</u> | <u>Fem.</u> |
|---|---|---|
| Nom. | thəd' | thazɨ |
| Dat. | thad'an | thazan |
| Abl. | thad'av | thazav |
| Ag. | thad'av | thazav |

2.3. Adverbs: Classes

The adverbs have been divided into two classes. Class I Adverbs include those lexical items which do not belong to any other class but function essentially in adverbial positions. Here are two examples.

| | |
|---|---|
| tati | there |
| tat'ath | at that place |

The items belonging to this group may occur in the following positions:

tati čeyi me kə:šir ča:y

'there' 'drank' 'I' 'Kashmiri' 'tea'

me čeyi kə:šir ča:y tati

me čeyi tati kə:šir ča:y

Class II adverbs include those lexical items which may belong to other word-classes but have adverbial function, too, (e.g., postpositional phrases, nouns, and adjectives).

## 2.4. Causativization

In this lesson the causative verb kh'a:van 'to cause to eat' occurs in adɨhaz, gur kh'a:van ga:sɨ tɨ ne:rav.

A verbal root may be causativized by the addition of a causative suffix. Consider the following:

| | |
|---|---|
| kh'on | to eat |
| kh'a:vun | to make (someone) eat |
| kh'a:vɨna:vun | to cause someone to eat through the efforts of someone else. |

In those constructions in which the agent is not deleted, it is followed by an instrumental postposition, e.g.,

ṭã:gɨvə:l' kh'a:vɨno:v gur mohnas athi ga:sɨ.

The tonga driver made Mohan feed grass to the horse.

In Kashmiri, as in Hindi-Urdu, there are two degrees of causativization. The following are illustrative:

me kər kə:m.

I worked.

me karɨno:v ašo:k kə:m.

I made Ashok work.

me karɨna:vɨno:v ši:las athi ra:mɨ kə:m.

I made Sheela make Ram work.

2.5. The use of p'athɨ

In the construction yeti p'aṭhɨ ku:t du:r čhu nehru: park? , p'aṭhɨ is used in the sense of 'from (a location)'. Consider the following sentences:

bɨ čhus yeti p'aṭhɨ zɨ mi:l du:r ro:za:n.

I live two miles away from here.

tsɨ kati p'aṭhɨ čhukh soku:l yiva:n ?

From where do you come to school?

Also note the following use:

ṭe:blɨ p'aṭhɨ tul kita:b thod.

Remove the book from the table.

## 3.0. VOCABULARY

### 1. NOUNS

| | |
|---|---|
| ku:r | girl |
| kə:šir ča:y | Kashmiri tea |
| tă:gɨvo:l | tonga driver |
| re:ṭ | rate |

### 2. ADJECTIVES

| | |
|---|---|
| vɔzul | red |
| v'oṭh | fat |
| boḍ | big |
| thod | tall |

### 3. ADVERBS

| | |
|---|---|
| tati | there |
| tat'ath | at that place |
| du:r | far |

4.0. DRILLS

1. On the model of the sentences given in (a) and (b) below, construct ten sentences of each type using the nouns and verbs introduced in earlier lessons.

(a) ši:lan kh'av batɨ.

(b) mozu:rav čeyi ča:y.

2. Note the agreement of adjectives with the nouns in the following sentences. Drill these sentences orally.

(a) yi čhu v'oṭh mozu:r.
su čhu v'oṭh ləḍkɨ.
yi čhu boḍ gila:sɨ.
su čhu boḍ ṭe:bɨl.

(b) yi čha v'əṭh zana:nɨ.
sɔ čha v'əṭh ku:r.
yi čha bəḍ kursi:.
sɔ čha bəḍ na:v.

(c) yim čhi veṭh' mozu:r.
tim čhi veṭh' ləḍkɨ.
tim čhi bəḍ' gila:sɨ.
yim čhi bəḍ' ṭe:bil.

(d) yimɨ čha večhi zana:nɨ.

timɨ čha večhi ko:ri.

yimɨ čha baǰi kursi:.

timɨ čha baǰi na:vɨ.

3. In each of the sentences of 2 (above), substitute thod and vɔzul respectively, for v'oṭh and boḍ.

4. Use the adverbs tati and tat'ath with the constructions in Section 2 (above). Note the following model:

tati čhu v'oṭh mozu:r.

tat'ath čhu v'oṭh mozu:r.

## 5.0. EXERCISES

1. Translate the following into Kashmiri.

No, he is not a fat boy.

The red boat is there.

Yes, this is a big boat.

My red chair is near the table.

No, she is not a big girl.

2. Translate the following into English.

ši:lan pər kita:b.

mohnan čeyi ča:y.

ra:man kheyi tsoṭ.

3. Repalce the underlined English words in the following sentences by their Kashmiri equivalents.

yi na:vivo:l čhu <u>tall</u>.

akh <u>fat</u> mozu:r čhu tati.

<u>yes</u>, yi čha <u>red</u> kita:b.

<u>no</u>, yi tsoṭ čha nɨ <u>big</u>.

yi <u>big</u> garɨ čhu ǰa:n.

# 6

Šeyim sabakh : na:vivə:lis sɨ:t' kathba:th

Lesson Six : a conversation with a boatman

## 1. CONTEXTUAL FOCUS

A conversation on hiring a šikə:r' (shikara), a particular type of boat used for sightseeing. The shikaras are specially decorated and have cushions with springs. There are several types of shikaras used for various purposes. This conversation pertains to a sightseeing trip on Dal Lake.

A prolonged (and enjoyable) discussion about the 'rate' invariably forms a part of the hiring process. Note particularly the response to the question: yeti p'aṭhɨ k'ah čhu re:ṭ ? What is the rate from here? Then note the boatman's response: yi haz khɔš karivɨ Whatever you like, sir. This is a frequent response to inquiries about prices, rates, etc. On the whole, prices are negotiable, and the response does not necessarily mean that the buyer has a choice. All this indicates is that the seller is open to bargaining.

## 2. GRAMMATICAL FOCUS

The conjunct verbs of the following type are introduced hokum karun 'to command' and khɔš karun 'to like'. The verb vasun 'to come down', also appears.

## 3. LEXICAL FOCUS

Note the following lexical set.

| | |
|---|---|
| na:vivo:l | boatman |
| na:v | boat |
| ḍalge:ṭ | Dal Gate (place name) |




ašo:k, na:vivo:l tɨ šikə:r'

| | |
|---|---|
| na:vivo:l | boatman |
| tuhɨnz | your |
| na:v | boat |

ašo:k : yi čha: haz tuhɨnz na:v ?

Is this your boat?

| | |
|---|---|
| hokum karun | to command |
| nišа:th | Nishat Garden |

na:vivo:l : ahanhaz, kəriv hokum ?

Yes, sir, what can I do for you?

ašo:k : niša:th gətshivɨ haz ?

Will you go to Nishat (Garden)?

| | |
|---|---|
| vasun | to come down |

na:vivo:l : ahanhaz, vəsiv.

Yes, come on down (here).

| | |
|---|---|
| vakhɨt | time |

ašo:k : ku:t vakhɨt lagi ?

How long will it take?

na:vivo:l : akh ganṭɨ.

One hour.

<u>ašo:k</u> : yeti p'aṭhɨ k'ah čhu re:ṭ ?

What is the rate from here?

khɔš karun — to like

<u>na:vivo:l</u> : yi haz khɔš karivɨ.

Whatever you like, sir.

<u>ašo:k</u> : na haz re:ṭ k'ah čhu ?

No, (tell me) what is the rate?

<u>na:vivo:l</u> : ə:ṭh rɔpyi.

Eight rupees.

še — six
ṭhi:kh — fair

<u>ašo:k</u> : na haz, še rɔpyi čha ṭhi:kh.

No, six rupees is a fair price.

<u>na:vivo:l</u> : adɨhaz vəsiv.

All right, come on down.

pakun — to walk

<u>ašo:k</u> : ačha: pəkiv.

All right, let's go.

NOTES: GRAMMAR: VOCABULARY: DRILLS: EXERCISES:

1.0. NOTES

1. niša:th (ba:g) is one of the Mughal Gardens. It is located about eight miles from Srinagar, the summer capital of the Jammu and Kashmir State. (For a detailed description see pp. 576-580.)

2. hokum karun means 'to command', or 'What can I do for you?'. It is a socially polite expression, and is used just as that.

3. bu:n' (china:r, Platanus Orientalis): Knowles (1885) claims that the china:r "was introduced by the Muhammadans from the West, and under the fostering attention of royalty this splendid tree with its palmate leaves and spreading branches has reached the greatest age and attention in Kashmir." (See J.H. Knowles, A Dictionary of Kashmiri Proverbs and Sayings, Bombay, 1885, p.7.)

## 2.0. GRAMMAR

### 2.1. Genetive Case: Markers

Note the following markers of the genitive case.

| Masculine | | Feminine | |
|---|---|---|---|
| Singular | Plural | Singular | Plural |
| hund | hɨnd' | hɨnz | hɨnzɨ |
| -uk | -ɨk' | -ɨč | -ɨči |
| -un | -ɨn' | -ɨn' | -ɨni |

Examples:

-hund and -hɨnd'

| | |
|---|---|
| ṭu:risṭan hund maka:nɨ | tourists' house |
| ṭu:risṭan hɨnd' maka:nɨ | tourists' houses |

-uk and -ɨk'

| | |
|---|---|
| maka:nuk darva:zɨ | the door of the house |
| maka:nɨk' darva:zɨ | the doors of the house |

-un and -ɨn'

| | |
|---|---|
| mohnun maka:nɨ | Mohan's house |
| mohnɨn' maka:nɨ | Mohan's houses |

#### 2.1.1. -sund form of Genitive

Note that -hund changes to -sund if it is preceded by a palatal consonant or a high central vowel /ɨ/. Consider the following:

| | |
|---|---|
| va:zɨ sund | of a cook |
| ra:zɨ sund | of a king |
| mə:l' sund | of a father |
| dob' sund | of a washerman |

The following are the forms of sund which correspond to the forms of hund.

| | |
|---|---|
| hund | sund |
| hɨnd' | sɨnd' |
| hɨnz | sɨnz |
| hɨnzɨ | sɨnzɨ |

2.1.2. Uses of the Genetive

The genitive case is used in the following semantic areas.

(i) ownership

mohnun maka:nɨ — Mohan's house

(ii) in the sense of Hindi-Urdu 'ki: and English 'of'

š̌i:lɨn' č̌a:y — Sheela's tea

(iii) relationship

dob' sund bo:y — the washerman's brother

(iv) a part of something

ṭeblɨč̌ zang — the leg of a table

(v) made of or consisting of

kan'an hund maka:nɨ — a house (made) of stone

(vi) extract of or essence of something

tsũ:ṭh'an hund ras — the juice of apples

## 2.2. Noun Declension

### 1. First Declension

Singular Forms: Masculine

| | Nominative | Dative | Ablative | Agentive |
|---|---|---|---|---|
| garden | ba:g | ba:gas | ba:gɨ | ba:gan |
| man | marɨd | mardas | mardɨ | mardan |
| potato | o:luv | o:lvas | o:lvɨ | o:lvan |
| old man | buḍɨ | buḍas | buḍɨ | buḍan |

Plural Forms:

| | | | | |
|---|---|---|---|---|
| | ba:g | ba:gan | ba:gav | ba:gav |
| | marɨd | mardan | mardav | mardav |
| | o:lav | o:lvan | o:lvav | o:lvav |
| | buḍɨ | buḍan | buḍav | buḍav |

### 2. Second Declension:

Singular Forms: Masculine

| | Nominative | Dative | Ablative | Agentive |
|---|---|---|---|---|
| son | nečuv | nečvis | nečivi | nečiv' |
| cup | kho:s | khə:sis | kha:si | khə:s' |
| water | po:n' | pə:nis | pa:ni | pə:n' |
| pony | ṭoṭ | ṭəṭis | ṭaṭi | ṭəṭ' |

Plural Forms:

| | | | | |
|---|---|---|---|---|
| son | nečiv' | nečiv'an | nečiv'av | nečiv'av |
| cup | khə:s' | kha:s'an | kha:s'av | kha:s'av |
| water | pə:n' | pa:n'an | pa:n'av | pa:n'av |
| pony | ṭəṭ' | ṭaṭ'an | ṭaṭ'av | ṭaṭ'av |

3. Third Declension:

Singular Forms: Feminine

| | Nominative | Dative | Ablative | Agentive |
|---|---|---|---|---|
| bread | tsoṭ | tsɔči | tsɔči | tsɔči |
| mother | mə:ǰ | ma:ǰi | ma:ǰi | ma:ǰi |
| potter | krə:ǰ | kra:ǰi | kra:ǰi | kra:ǰi |
| mare | gur | guri | guri | guri |

Plural Forms:

| | | | | |
|---|---|---|---|---|
| | tsɔči | tsɔčan | tsɔčav | tsɔčav |
| | ma:ǰi | ma:ǰan | ma:ǰav | ma:ǰav |
| | kra:ǰi | kra:ǰan | kra:ǰav | kra:ǰav |
| | guri | gur'an | gur'av | gur'av |

4. Fourth Declension:

Singular Forms: Feminine

| | Nominative | Dative | Ablative | Agentive |
|---|---|---|---|---|
| sister | beni | beni | beni | beni |
| mutton | neni | neni | neni | neni |
| bitch | hu:n' | ho:ni | ho:ni | ho:ni |
| Chinar tree | bu:n' | bo:ni | bo:ni | bo:ni |

Plural Forms:

| | Nominative | Dative | Ablative | Agentive |
|---|---|---|---|---|
| | beni | ben'an | ben'av | ben'av |
| | neni | nen'an | nen'av | nen'av |
| | ho:ni | ho:n'an | ho:n'av | ho:n'av |
| | bo:ni | bo:n'an | bo:n'av | bo:n'av |

2.3. Numerals: 'thirty-one' to 'forty'

| | |
|---|---|
| akɨtrɨh | thirty-one |
| dɔyitrɨh | thirty-two |
| teyitrɨh | thirty-three |
| tsɔyitrɨh | thirty-four |
| pə̃:tsɨtrɨh | thirty-five |
| šeyitrɨh | thirty-six |
| satɨtrɨh | thirty-seven |
| arɨtrɨh | thirty-eight |
| kunɨtə:ǰih | thirty-nine |
| tsatɨǰih | forty |

## 3.0. VOCABULARY

### 1. NOUNS

| | |
|---|---|
| o:luv | potato |
| kən' | stone |
| kul | tree |
| krə:ǰ | potter (fem.) |
| kho:s | cup |
| gur | horse, mare |
| tsũ:ṭh | apple |
| ṭu:risṭ | tourist |
| ṭoṭ | pony |
| darva:zɨ | door |
| ḍalge:ṭ | Dal Gate |
| na:v | boat |
| na:vivo:l | boatman |
| nečuv | son |
| neni | meat |
| ba:g | garden |
| buḍɨ | old man |
| bu:n' | Chinar tree |
| beni | sister |
| mə:ǰ | mother |
| marɨd | man |
| mo:l | father |
| ra:zɨ | king |
| va:zɨ | cook |
| šika:r' | shikara, a sight-seeing boat |
| hu:n' | bitch |

## 4.0. DRILLS

1. Genitive with Numerals

mozu:rɨ sɨnz akh rɔpay kati čha ?

va:zɨ sɨnz akh tsoṭ kati čha ?

mozu:ran hind' pə̃:tsh gila:sɨ kati čhi ?

va:zɨ sɨnzɨ zɨ tsɔči kati čha ?

mohnɨni tso:r kita:bɨ kati čha ?

Notice that the genitive marker agrees with the number and gender of the noun that follows.

## 5.0. EXERCISES

1. Translate the following sentences into Kashmiri.

This is Mohan's house.

Sheela's book is big.

These are the doors of the house.

That is a big stone house.

These are Sheela's cups.

2. Change the number in the following constructions.

yimɨ čha: ṭe:blɨči zangɨ ?

yath sondu:kas p'aṭh thav kita:b.

hum ča:yi khə:s' thav ṭe:blan niš.

baḍ'an kani maka:nan čhi bəḍ' darva:zɨ.

yi čha ši:lɨn' ča:y.

3. Negate the following sentences.

yi čha ši:lɨn' ča:y.

maka:nuk darva:zɨ čhu boḍ.

hu čhu na:vivə:l'sund maka:nɨ.

sɔ ku:r čha ča:y čava:n.

sondu:kas manz čha kita:bɨ.

# 7

sətim sabakh : ṭeksi:və:lis sɨ:t' kathba:th

Lesson Seven : a conversation with a taxi driver

1. CONTEXTUAL FOCUS

The traditional mode of transportation in Kashmir has not always been a taxi. It has only recently been introduced in Srinagar, and is fast becoming popular. It is now replacing the fascinating horse-drawn carriage (ṭã:gɨ) in certain areas.

2. GRAMMATICAL FOCUS

The verb ne:run 'to leave' appears. Note that khə:li: is used in the sense of 'for hire', but the basic meaning is 'empty'.

3. LEXICAL FOCUS

Note the following lexical set.

| | |
|---|---|
| khə:li: | for hire |
| du:r | far |
| ṭeksi: | taxi-cab |
| ṭ'eksi:vo:l | taxi driver |
| mi:l | miles |



ṭeksi:, ṭeksi:vo:l tɨ ašo:k

ṭeksi:vo:l — taxi driver
khə:li: — for hire

<u>ašo:k</u> : ṭeksi: čha: sə: khə:li: ?

Is the taxi available (for hire)?

<u>ṭeksi:vo:l</u> : ahanhaz khəsiv. kot čhuvɨ gatshun ?

Yes, (please) get in. Where do you want to go?

ḍa:kha:nɨ — post office

<u>ašo:k</u> : me čhu gatshun ḍa:kha:nas p'aṭh.

I want to go to the post office.

kath — which

<u>ṭeksi:vo:l</u> : kath ḍa:kha:nas ?

Which post office?

boḍ ḍa:kha:nɨ — head post office

<u>ašo:k</u> : bəḍis da:kha:nas.

The head post office.

bihun — to sit down, to take one's seat

<u>ṭeksi:vo:l</u> : ača: bihiv.

All right, come on in.

<u>ašo:k</u> : ku:t du:r čhu ?

How far is it?

mi:l — mile(s)

<u>ṭeksi:vo:l</u> : yeti p'aṭhɨ čhu zɨ mi:l.

It is two miles from here.

ǰaldi: karɨn' — to hurry

<u>ašo:k</u> : ača: ǰaldi: kəriv.

All right, (please) hurry.

dra:s (ne:run 'to leave') — (I am) leaving

<u>ṭeksi:vo:l</u> : adɨhaz, dra:s.

All right, sir, (we're) on our way.

NOTES: GRAMMAR: VOCABULARY: DRILLS: EXERCISES:

## 1.0. NOTES

1. The taxis in Kashmir are also open to bargaining, especially if the trip is outside Srinagar to such places as pəhəlga:m (Pahalgam) or gulmarɨg (Gulmarg).

In order to keep the delightful, and sometimes exasperating, tradition of bargaining alive, the meter is usually made non-operative by the taxi-driver. Thus, bargaining adds to the pleasure of sightseeing and leaves a person a little more exhausted than he normally would be. The amount settled after the bargaining does not include the bakhšiš (tip). That is another story!

2. dopmavɨ (haz, mahra:, hasə:, See Section 4.0. Drills) is an attention catcher which means 'I say', 'Please look', or 'Please listen'. It may be used to draw the attention of a person in a shop or on a roadside in order to make an inquiry.

## 2.0. GRAMMAR

### 2.1. Semantics of Adverbs I

The contextual distribution of adverbs may be divided into the following groups:

#### 2.1.1. Interrogative Adverbs

| | |
|---|---|
| kar | when |
| kat'ath | where |
| kapə:r' | in which direction |
| ku:t | how much |
| k'uth | of what type |

Examples:

toh' kar ə:vɨ kəši:ri ?

When did you come to Kashmir?

ḍa:kha:nɨ kat'ath čhu ?

Where is the post office?

ḍa:kha:nɨ kapə:r' čhu ?

In which direction is the post office?

yath kita:bi ku:t h'akh ?

How much will you charge for this book?

su maka:nɨ k'uth čhu ?

What does that house look like?

Note the following number and gender changes in ku:t and k'uth.

| Masculine | | Feminine | |
|---|---|---|---|
| Singular | Plural | Singular | Plural |
| ku:t | kɨ:t' | kɨ:ts | kɨ:tsɨ |
| k'uth | kith' | kitsh | kitshɨ |

2.1.2. Adverbs of Time

| | |
|---|---|
| az | today |
| azkal | these days |
| pagah | tomorrow |
| ra:th | yesterday |

Examples:

niša:tas manz čha: az zu:l ?

Are the lights (on the fountains) in the Nishat garden on today?

azkal čha: ḍalas manz pampo:š ?

Are there lotuses in Dal Lake these days?

pagah yiyiv ča:y čeni.

Come to have tea tomorrow.

bɨ a:s ra:th dili p'aṭhɨ.

I came from Delhi yesterday.

### 2.1.3. Adverbs of Place

| | |
|---|---|
| bɔnɨ | below |
| du:r | far |
| niš | near |
| tal | under |

Examples:

bɔnɨ kus čhu kathɨ kara:n ?

Who is talking downstairs?

əmra:kədlɨ p'aṭhɨ ku:t du:r čhu niša:th ?

How far is Nishat Garden from Amira Kadal?

nehru: pa:rk čhu ḍal ge:ṭas niš.

Nehru Park is near Dal Gate.

kulis tal čhi po:š.

There are flowers under the tree.

## 2.2. Pronouns IV

### 2.2.1. Reciprocal Pronouns

There are two reciprocal pronouns akhəkis and pa:nɨvɨn'. These are used roughly in the sense of English each other and one another and Hindi-Urdu ek du:sre ko(se) and a:pas mẽ. The following are some examples:

toh' kəriv akhəkis madath.

You will help each other.

ašo:kan tɨ mohnan kor pa:nɨvɨn' phə:slɨ ki tim gatshan nɨ dili.

Ashok and Mohan have decided between themselves that they will not go to Delhi.

## 2.2.2. Reflexive Pronouns

The reflexive possessive panun functions roughly in the same way as Hindu-Urdu apna:. It is inflected for number, gender, and case, and agrees with the possessed noun. panun occurs when the referent of the possessor noun and the referent of the noun head of the subject of the sentence are identical, e.g.,

ašo:kan kh'av panun tsũ:ṭh.

Ashok ate his apple.

ši:lɨ gatshi panun garɨ.

Sheela will go to her house.

### Declension of panun

The following table gives the declension of panun.

| Case | Masculine | | Feminine | |
|---|---|---|---|---|
| | Sing. | Plu. | Sing. | Plu. |
| Nominative | panun | panɨn' | panɨn' | panɨni |
| Dative | panɨnis | panɨn'an | panɨni | panɨni |
| Ablative | panɨni | panɨn'av | panɨni | panɨn'av |
| Agentive | panɨn' | panɨn'av | panɨni | panɨn'av |

3.0. VOCABULARY

1. NOUNS

| | |
|---|---|
| əmra:kədal | Amirakadal |
| zu:l | illumination |
| ḍa:kha:nɨ | post office |
| ṭeksi:vo:l | taxi driver |
| dil | Delhi |
| niša:th | Nishat Garden |
| nehru: pa:rk | Nehru Park |
| pagah | tommorrow |
| pampo:š | lotus |
| po:š | flower |
| bakhšiš | tip (given to a waiter, etc.) |
| šẽ:kra:ča:r | Shankracharya |

## 4.0. DRILLS

1. Items under focus: kar 'when' and gatshun 'to go'.

bɨ kar gatsɨ kəši:ri ?

bɨ kar gatshɨ gulmargi ?

bɨ kar gatshɨ pəhəlga:m ?

əs' kar gatshav kəši:ri ?

əs' kar gatshav gulmargi ?

əs' kar gatshav pəhəlga:m ?

tsɨ kar gatshakh kəši:ri ?

tsɨ kar gatshakh gulmargi ?

tsi kar gatshakh pəhəlga:m ?

toh' kar gətshiv kəši:ri ?

toh' kar gətshiv gulmargi ?

toh' kar gətshiv pəhəlga:m ?

su kar gatshi kəši:ri ?

su kar gatshi gulmargi ?

su kar gatshi pəhəlga:m ?

tim kar gatshan kəši:ri ?

tim kar gatshan gulmargi ?

tim kar gatshan pəhəlga:m ?

2. Item under focus: kat'ath 'where'. (On the use of dopmavɨ see Notes, Section 1 of this lesson.)

dopmavɨ haz, ḍa:kha:nɨ kat'ath čhu ?

dopmavɨ mahra:, duka:nɨ kat'ath čhu ?

dopmavɨ hasə:, kita:b kat'ath čha ?

dopmavɨ haz, na:v kat'ath čha ?

dopmavɨ mahra:, ča:y kat'ath čha ?

dopmavɨ haz, mozu:r kat'ath čhu ?

Change the above constructions into plurals.

3. Use dopmavɨ (mahra:, haz) in the following constructions.

yath kita:bi ku:t kɨ:math čhu ?

huth kursi ku:t kɨ:math čhu ?

su ṭe:bɨl k'uth čhu ?

su sondu:kh k'uth čhu ?

tim ṭe:bɨl kith' čhi ?

tim sondu:kh kith' čhi ?

sɔ na:v kitsh čha ?

sɔ tsoṭ kitsh čha ?

timɨ na:vɨ kitshɨ čha ?

timɨ tsɔči kitshɨ čha ?

5.0. EXERCISES

1. Answer orally the questions given after each of the following constructions.

mohnɨ tɨ ši:lɨ čhi na:vivə:lis sɨ:t' kath kara:n.

Questions:

mohnɨ tɨ ši:lɨ k'ah čhi kara:n ?

mohnɨ tɨ ši:lɨ čha: kita:b para:n ?

mohnɨ tɨ ši:lɨ čha: ṭã:gɨvə:lis sɨ:t' kath kara:n ?

ṭeksi: k'ath čhu asi ḍa:kha:nas p'aṭh gatshun.

Questions:

asi kot čhu gatshun ?

asi čha: na:vi k'ath gatshun ?

asi čha: duka:nas p'aṭh gatshun ?

yeti p'aṭhɨ čhu ḍa:kha:nɨ zɨ tso:r mi:l du:r.

Questions:

yeti p'aṭhɨ ku:t du:r čhu ḍa:kha:nɨ du:r ?

yeti p'aṭhɨ čha: ḍa:kha:nɨ dəh pandah mi:l ?

2. Translate the following into Kashmiri:

Where is the red book?

How far is Delhi from Srinagar?

When shall we go to Kashmir?

I have to go to the post office.

# 8

ɨ:ṭhim sabakh : ča:yivə:lis sɨ:t' kathba:th

Lesson Eight : a conversation with a tea seller

## 1. CONTEXTUAL FOCUS

There are no tea-stalls in Kashmir other than very temporary set-ups at festivals and carnivals, or on Sundays or holidays at the Mughal gardens. A cup (or a pot) of tea may, however, be ordered in several places which sell snacks and/or sweetmeats (see Notes).

## 2. GRAMMATICAL FOCUS

The following are introduced. (modifiers of quantity) kamɨy ča:y 'only a little tea'; and items such as kitsh (fem., sing.) 'of which type', ko:tah (mas., plu.) 'how much'. (verb) tra:vun 'to pour'.

## 3. LEXICAL FOCUS

Note the following lexical set.

| | |
|---|---|
| kap | cup |
| ča:y | tea |

| | |
|---|---|
| kə:šir | Kashmiri (adj., fem.) |
| lipṭan | Lipton |
| mədre:r | sugar |
| dɔd | milk |




aš̌o:k tɨ č̌a:yivo:l

| | |
|---|---|
| č̌a:y | tea |
| č̌a:yivo:l | tea seller |
| kap | cup |

<u>aš̌o:k</u> : akh kap č̌a:y diyiv haz.

Give me a cup of tea, please.

| | |
|---|---|
| kitsh | what kind (fem.) |
| kə:šir | Kashmiri (fem.) |
| kinɨ | or |
| lipṭan | Lipton |

<u>ča:yivo:l</u> : bihiv haz, kitsh ča:y, kə:šir kinɨ lipṭan ?

Please sit down. What kind of tea, Kashmiri or Lipton?

<u>ašo:k</u> : lipṭan.

Lipton.

| | |
|---|---|
| mədre:r | sugar |
| dɔd | milk |
| tra:vun | to add |

<u>ča:yivo:l</u> : mədre:r tɨ dɔd tra:vṡɨ ?

Shall I add sugar and milk?

| | |
|---|---|
| kamɨy | only a little |

<u>ašo:k</u> : ahanhaz, magar kamɨy.

Yes, but only a little.

| | |
|---|---|
| raṭun | to receive |

<u>ča:yivo:l</u> : rəṭiv haz.

Here you are.

ko:tah — how much

<u>ašo:k</u> : ko:tah haz čhu d'un ?

How much do I pay?

bas — just, only
pantsah — fifty
pə:sɨ — paise

<u>ča:yivo:l</u> : bas pantsah pə̃:sɨ.

Just fifty paise.

<u>ašo:k</u> : yi rəṭiv rɔpyi hund no:ṭh.

Here, take this one-rupee bill (note).

phuṭɨvo:ṭ — change

<u>ča:yivo:l</u> : yi rəṭiv phuṭɨvo:ṭ.

Here is your change.

<u>ašo:k</u> : šukriya:.

Thank you.

NOTES: GRAMMAR: VOCABULAR: DRILLS: EXERCISES:

1.0. NOTES

The term kə:šir ča:y (for a detailed discussion see Lesson 39) refers to a special Kashmiri tea. There are three types of tea in Kashmir: kəhvɨ, ši:r' ča:y and ḍabal ča:y. By kə:šir ča:y is generally meant kəhvɨ, which is made with green tea leaves boiled in water, to which no milk is added. It is either made in a sama:va:r, a tumbɨ (a small pot), or a bohgun (a pot). While preparing kəhvɨ, almonds, cinnamon, and cardamom are added to the tea and sugar. On festive occasions (weddings, etc.) some milk may also be added. If milk is added to kəhvɨ it is called ḍabal ča:y. The third type of tea has been discussed elsewhere in this book.

Kashmiris are great kəhvɨ-drinkers, but the kəhvɨ drinking is usually restricted to the home. In the downtown area, there are no tea stalls. However, in the tourist areas, there are tea stalls which serve lipṭan tea. The typically Kashmiri kəhvɨ normally is not even served in restaurants. In a Kashmiri household, a non-Kashmiri guest is generally served lipṭan tea unless, of course, he specifically asks for kəhvɨ.

2.0. GRAMMAR

2.1. Semantics of Adverbs II

2.1.1. Adverbs of Quality

Items such as na:ka:rɨ 'bad', khara:b 'bad', bad 'bad', and ǰa:n 'good' have an adverbial function in constructions such as š̌i:lɨ čhi ǰa:n pə:th' ča:y bana:va:n 'Sheela makes tea in a good manner'.

2.1.2. Adverbs of Quantity

| | |
|---|---|
| kam | little, not enough |
| s'aṭha: | much |
| va:ryah | many |

Examples:

phamva:ran čhu az kam po:n'.

The fountains have little water today.

yath havasbo:ṭas čha s'aṭha: ǰa:y.

This houseboat has a lot of room.

nehru: pa:rki manz čhi va:ryah lu:kh.

There are many people in Nehru Park.

## 2.2. Modifiers

### 2.2.1. Modifiers of Quality

| Masculine | | Feminine | |
|---|---|---|---|
| Singular | Plural | Singular | Plural |
| yuth | yith' | yitsh | yitshɨ |
| t'uth | tith' | titsh | tishɨ |
| k'uth | kith' | kitsh | kitshɨ |

| po:š | 'flower' |
|---|---|
| yuth po:š | flower of this type (or kind) |
| t'uth po:š | flower of that type (or kind) |
| k'uth po:š | flower of what type (or kind) |

| ča:y | 'tea' |
|---|---|
| yitsh ča:y | tea of this type (or kind) |
| titsh ča:y | tea of that type (or kind) |
| kitsh ča:y | tea of what type (or kind) |

### 2.2.2. Modifiers of Quantity

| Masculine | | Feminine | |
|---|---|---|---|
| Singular | Plural | Singular | Plural |
| yu:t | yi:t' | yi:ts | yi:tsɨ |
| t'u:t | ti:t' | ti:ts | ti:tsɨ |
| ku:t | kɨ:t' | kɨ:ts | kɨ:tsɨ |

Masculine

po:n' 'water'

| | |
|---|---|
| yu:t po:n' | this much water |
| t'u:t po:n' | that much water |
| ku:t po:n' | how much water |

Feminine

ča:y 'tea'

| | |
|---|---|
| yi:ts ča:y | this much tea |
| ti:ts ča:y | that much tea |
| kɨ:ts ča:y | how much tea |

2.3. Pronouns V

2.3.1. Interrogative Pronouns

The interrogative pronouns normally occur in clause initial position. In certain cases their position may be changed for emphasis or stylistc reasons, e.g., k'ah gatshi: tse 'What do you want?' or tse k'ah gatshi: or gatshi: k'ah tse. k'a:(h) is used roughly in the same way as Hindi-Urdu k'a: and English what. The interrogative pronouns are inflected for number, gender, and case.

The following table gives the declension of the interrogative pronoun kus 'who' and k'ah 'what':

| Case | Masculine | | Feminine | | Neuter | |
|---|---|---|---|---|---|---|
| | Sing. | Plu. | Sing. | Plu. | Sing. | Plu. |
| Nominative | kus | kam | kɔsɨ | kamɨ | k'ah | k'ah |
| Genitive | kəm'sund | kɨmanhund | kəm'sund | kɨmanhund | kam'uk | kɨmanhund |
| Dative | kəmis | kɨman | kəmis | kɨman | kath | kɨman |
| Ablative | kami | kamav | kami | kamav | kami | kamav |
| Agentive | kəm' | kamav | kami | kamav | kəm' | kamav |

## 2.3.2. Indefinite Pronouns

The indefinite pronouns are <u>kə̃h</u> 'some, any, anything' (Hindi-Urdu <u>kuc̆h</u>) and <u>kãh</u> 'someone' (Hindi-Urdu <u>ko:i:</u>). Some examples of their use are:

asi gatshan kə̃h tsũ:ṭh'.
We want some apples.

yeti c̆ha: kãh insa:n ?
Is there someone here?

The following table gives the declension of the indefinite pronoun <u>kãh</u> 'someone':

| Case | Masculine | | Feminine | |
|---|---|---|---|---|
| | Singular | Plural | Singular | Plural |
| Nominative | kãh | kə̃h | kãh | kə̃h |
| Dative | kə̃:si | kə̃:tsan | kə̃:si | kə̃:tsan |
| Ablative | kə̃:si | kə̃:tsan | kə̃:si | kə̃:tsan |
| Agentive | kə̃:si | kə̃:tsav | kə̃:si | kə̃:tsav |

Note that the feminine forms are identical to the corresponding masculine forms.

2.4. Numerals: 'forty-one' to 'fifty'

| | |
|---|---|
| akɨtə:ǰi:(h) | forty-one |
| dɔyitə:ǰi:(h) | forty-two |
| teyitə:ǰi:(h) | forty-three |
| tsɔyitə:ǰi:(h) | forty-four |
| pə̃:tsɨtə:ǰi:(h) | forty-five |
| šeyitə:ǰi:(h) | forty-six |
| satɨtə:ǰi:(h) | forty-seven |
| arɨtə:ǰi:(h) | forty-eight |
| kunɨvanzah | forty-nine |
| pantsah | fifty |

## 3.0. VOCABULARY

### 1. NOUNS

| | |
|---|---|
| kəhvɨ | Kashmiri tea (see Notes) |
| kap | cup |
| č̣a:y | tea |
| ḍabal č̣a:y | (Kashmiri tea made with milk) |
| dɔd | milk |
| tumbɨ | small pot |
| no:kar | servant |
| po:š | flower |
| phamva:rɨ | fountain(s) |
| bohgun | pot |
| mədre:r | sugar |
| lipṭan č̣a:y | Lipton tea |
| lu:kh | people |
| ši:r' č̣a:y | (Kashmiri tea made with salt) |
| sama:va:r | samovar |

### 2. ADJECTIVES

| | |
|---|---|
| kə:šir | Kashmiri (fem.) |

## 4.0. DRILLS

1. Change the following sentences into the negative.

yath sondu:kas manz čha s'aṭha: kita:bɨ.

huth ṭe:blas p'aṭh čhi kam po:š.

yath phamva:ras niš čha s'aṭha: ko:ri.

huth ḍa:kha:nas p'aṭh čhi s'aṭha: lu:kh.

yiman sondu:kan manz čha s'aṭha: kita:bɨ.

human ṭe:blan p'aṭh čhi kam po:š.

yiman phamva:ran niš čha s'aṭha: ko:ri.

human ḍa:kha:nan p'aṭh čhi s'aṭha: lu:kh.

2. Repeat the following sentences orally.

ši:lan kitsh ča:y ən' ?

ši:lan ən' yitsh ča:y.

mohnan kitsh kita:b ən' ?

mohnan ən' vɔzɨǰ kita:b.

mozu:ran k'uth sondu:kh on ?

mozu:ran on boḍ sondu:kh.

no:kran kitsh ča:y ən' ?

no:kran ən' kə:šir ča:y.

yim kɨ:t' po:š čhi ?

yim čhi tsatɨǰi:h po:š.

yimɨ kəts kita:bɨ čha ?

yimɨ čha dɔyitə:ǰi:h kita:bɨ.

hum kəts phamva:rɨ čhi ?

hum čhi pə̃:tsɨtə:ǰi:h phamva:rɨ.

yimɨ kəts tsɔči čha ?

yimɨ čha pantsah tsɔči.

3. Construct ten questions and answers in Kashmiri on the pattern of those given in 2 above.

## 5.0. EXERCISES

1. Read the following sentences and answer the questions given after each sentence.

   kə:ši̮r' čhi čava:n kəhvɨ tɨ ši:r' ča:y tsočI sɨ:t'.

   Questions:

   kə:ši̮r' k'ah čhi čava:n ?

   kə:ši̮r' kath sɨ:t' čhi ča:y čava:n ?

   kə:ši̮r' kath sɨ:t' čhi tsoṭ kh'ava:n ?

   ḍalas manz čhi s'aṭha: havasbo:ṭ tɨ na:vɨ.

   Questions:

   ḍalas manz k'ah k'ah čhu ?

   ḍalas manz čha: siriph na:vɨ ?

   ḍalas manz čha: havasbo:ṭ tɨ na:vɨ ?

2. Translate the following into Kashmiri (for hints see Section 2.2)

   Sheela drank that much tea.

   A flower of this type is on the table.

   There are forty-five books on the box.

   There are forty-eight glasses of this type on the table.

# 9

| | | |
|---|---|---|
| nəvim sabakh | : | ḍa:kha:nas p'aṭh kathba:th |
| Lesson Nine | : | a conversation at the post office |

1. CONTEXTUAL FOCUS

This concerns a conversation at the post office between a postal clerk and a tourist (ašo:k) about buying various types of postage items such as, stamps, inland airmail letters, aerogrames, etc.

A serious task such as mailing registered letters or packages is a test of endurance and patience. But, by and large, things get done and the mail keeps moving.

2. GRAMMATICAL FOCUS

The verbs to:lun 'to weigh' and raǰasṭri: karɨn' 'to send by registered post' appear.

3. LEXICAL FOCUS

Note the following lexical set.

| | |
|---|---|
| klə:rɨk | clerk |
| ṭikṭɨ | stamps |

| | |
|---|---|
| eyarleṭar | aerogram |
| čiṭh' | letter |
| eyarme:l | airmail |
| sarphe:s me:l | surface mail |
| rəsi:d | receipt |




ḍa:kha:nuk klə:rɨk tɨ ašo:k

| | |
|---|---|
| ḍa:kha:nɨ | post office |
| dəhan rɔpyan | for ten rupees |
| ṭikṭɨ | stamps |

<u>ašo:k</u> : me diyiv haz dəhan rɔpyan ṭikṭɨ.

(Please) give me stamps for ten rupees.

| | |
|---|---|
| klə:rɨk | clerk |

<u>klə:rɨk</u> : kitshɨ ṭikṭɨ haz ?

What denomination, sir?

| | |
|---|---|
| tre | three |
| amri:kah | The United States of America |
| eyarleṭar | aerogram |

<u>ašo:k</u> : tre amri:kah khə:trɨ, zɨ dili khə:trɨ, a: beyi di:tav tso:r eyarleṭrɨ ti.

Three for the United States, two for Delhi, and could you also give me four aerograms.

| | |
|---|---|
| yimɨ | these (fem.) |

<u>klə:rɨk</u> : yimɨ čhavɨ ṭikṭɨ tɨ eyarleṭrɨ yi čhuvɨ phuṭɨvo:ṭ.

Here are the stamps and the aerograms, and here is (your) change.

| | |
|---|---|
| čiṭh' | letter |
| rajasṭri: karɨn' | to send by registered post |

<u>ašo:k</u> : šukriya: haz. yath čiṭhi čha rajasṭri: karɨn'.

Thank you. This letter is to be sent by registered mail.

| | |
|---|---|
| eyarme:l | airmail |
| sarphe:s | surface mail |

<u>klə:rɨk</u> : eyarme:l kinɨ sarphe:s ?

Airmail, or (would you prefer) surface mail?

<u>ašo:k</u> : na haz, eyarme:l.

No, airmail.

| | |
|---|---|
| to:lun | to weigh |

<u>klə:rɨk</u> : ačha: diyiv ḃɨ to:lan.

All right, give it to me. I shall weigh it.

<u>ašo:k</u> : rəṭiv haz.

Take it, please.

<u>klə:rɨk</u> : yath lagan tso:r rɔpyi.

It will cost four rupees.

| | |
|---|---|
| pə̃:tsɨ-rɔpyun no:ṭh | five-rupee bill |

<u>ašo:k</u> : ačha:, yi rəṭiv pə̃:tsɨ rɔpyun no:ṭh.

All right, here is a five rupee bill.

rəsi:d receipt

klə:rɨk : yi rəṭiv rəsi:d tɨ yi čhuvɨ phuṭɨvo:ṭ.

Here is your receipt, and here is the change.

ašo:k : ačha: šukriya:.

All right, thank you.

NOTES: GRAMMAR: VOCABULARY: DRILLS: EXERCISES:

1.0. NOTES

In India, an airletter is like an aerogram in the United States and is used mainly for foreign countries. The term ṭikaṭh (English, ticket) is used for a postage stamp. In Indian English, also, one asks for 'some tickets' and not necessarily for 'stamps'.

2.0. GRAMMAR

2.1. Postpositions I

In Kashmiri, as in Hindi-Urdu, there are postpositions. This is unlike English which has prepositions. In Kashmiri, postpositions are traditionally considered of two types, i.e.,

1. Those which govern the dative case, e.g., andar 'in', k'ath 'in' (in the sense of receptacle), k'ut 'for', manz 'in', p'aṭh 'on', niš 'near', sɨ:t' 'with'.

2. Those which govern the ablative case, e.g., əndrɨ '(from) inside', kin' 'because of', p'aṭhɨ 'from', manzɨ 'inside'.

Examples:

kita:bi andar čha akh čiṭh'.

There is a letter inside the book.

me di ča:y khə:sis k'ath.

Give me tea in a <u>kho:s</u>.

yi havasbo:ṭ čhu ašo:kas k'ut.

This houseboat is for Ashok.

ča:yi manz tra:v dɔd.

Pour (some) milk in the tea.

kulis p'aṭh čha tsər.

There is a sparrow on the tree.

šẽ:kra:ča:r čhu ḍal ge:ṭas niš.

Shankracharya is near Dal Gate.

ši:lɨ yiyi mohnas sɨ:t'.

Sheela will come with Mohan.

havasbo:ṭ vučh əndrɨ tɨ n'əbrɨ.

Look at the houseboat, inside and out.

mohnɨn' kin' gəyi nɨ əs' nisa:th.

Because of Mohan, we did not go to Nishat (Garden).

ṭe:blɨ p'aṭhɨ vas bɔn.

Get down from the table.

## 2.2. Semantics of Adverbs III

### 2.2.1. Adverbs of Direction

| | |
|---|---|
| bɔnɨ (bɔnɨkani) | below |
| patɨ (patɨkani) | behind |
| brǒ:ṭhɨ (brǒ:ṭhɨkani) | in front of |

Examples:

ḍa:kha:nas bɔnɨ k'ah čhu ?

What is (on the floor) below the post office?

ḍa:kha:nas patɨ čhu akh boḍ maka:nɨ.

Behind the post office is a big house.

ṭã:gas brǒ:ṭhɨ ə:s akh ṭeksi:.

In front of the tonga there was a taxi.

### 2.2.2. Adverbs of Manner

| | |
|---|---|
| ǰalǰal | quickly |
| yak(h)dam | suddenly |
| pho:ran | at once |

Examples:

tsɨ če ǰalǰal ča:y.

You drink tea quickly.

ṭeksi: brŏ:ṭhɨ a:v yak(h)dam akh ṭă:gɨ.

Suddenly a tonga appeared in front of the taxi.

pho:ran so:z təmis šečh.

Send him the message at once.

## 3.0. VOCABULARY

### 1. NOUNS

| | |
|---|---|
| eyarme:l | airmail |
| eyarleṭar | air letter |
| čiṭh' | letter |
| ṭikaṭh | postage stamp |
| rəsi:d | receipt |
| rajasṭri: | registered mail |
| šečh | message |

### 2. ADVERBS

| | |
|---|---|
| ǰalǰal | quickly |
| patɨ | behind |
| pho:ran | at once |
| brŏ:ṭhɨ | in front of |
| bɔnɨ | below |
| yakdam | suddenly |

3. POSTPOSITIONS

| | |
|---|---|
| əndrɨ | (from) inside |
| andar | in |
| k'ath | in (in the sense of a receptacle) |
| kin' | because of |
| d'ut | for |
| niš | near |
| manz | in |
| manzɨ | (from) inside |
| p'aṭhɨ | from |
| sɨ:t' | with |

4.0. DRILLS

1. Construct sentences with the postpositions andar, manz, niš and k'ath. Note the following model constructions.

   maka:nas andar čhu mozu:r.

   ḍa:kha:nas manz čhu klə:rk.

   na:vi niš čhu na:vivo:l.

   khə:sis k'ath čha ča:y.

2. Use the affirmative with the above constructions (e.g., ahansə:, maka:nas andar čhu mozu:r.).

3. Change the following sentences into plurals.

(a) dopmavɨ haz, ḍa:kha:nas bɔnɨ k'ah čhu ?

dopmavɨ mahra:, duka:nas bɔnɨ k'ah čhu ?

dopmavɨ haz, na:vi patɨkani k'ah čhu ?

dopmavɨ mahra:, ḍa:kha:nas patɨkani k'ah čhu ?

(b) ḍa:kha:nas bɔnɨ mahra: čhu duka:nɨ.

ḍuka:nas bɔnɨ mahra: čhu kamrɨ.

na:vi patɨkani mahra: čhu havasbo:ṭ.

ḍa:kha:nas patɨkani mahra: čhu maka:nɨ.

## 5.0. EXERCISES

1. Answer orally the questions given after the following sentences.

mohnɨ gav bəḍis maka:nas manz ǰalǰal ča:y čeni.

Questions:

mohnɨ k'ah karni gav maka:nas manz ?

mohnɨ kithɨkan gav maka:nas manz ?

mohnɨ kithis maka:nas manz gav ?

ašo:k čhu ḍa:kha:nas p'aṭh čiṭh' tra:vni ṭeksi: manz go:mut.

Questions:

ašo:k kot čhu go:mut ?

ašo:k k'ah karni čhu go:mut ?

ašo:k čha: na:vi manz go:mut ?

ḍalge:ṭ čhu šẽ:kra:ča:ras niš. tati čhi s'aṭha: havasbo:ṭ tɨ na:vɨ. tati čhi duka:nɨ ti. duka:nan manz čha tsoči, ča:y tɨ po:š a:sa:n.

Questions:

ḍalge:ṭ kat'ath čhu ?

šẽ:kra:ča:r čha: ḍalge:ṭas niš ?

ḍalge:ṭas niš k'ah k'ah čhu ?

ḍalge:ṭɨ k'ah čhu duka:nan manz a:sa:n ?

2. Translate the following sentences into Kashmiri.

I want one airletter.

How far is the post office?

Is there a boat in front of the post office?

The post office is behind the white house.

How much does it cost to go to the post office by taxi?

# 10

dəhim sabakh : dɔdɨvə:lis sɨ:t' kathba:th

Lesson Ten : a conversation with a milkman

1. CONTEXTUAL FOCUS

This concerns a conversation with a traditional dɔdɨvo:l, 'milkman', about arranging home delivery of milk or yogurt. The term gu:r also means 'milkman', but it is polite to use dɔdɨvo:l. The use of bottled milk is still restricted to a few areas in Strinagar and some nearby towns. A brief discussion on prices etc. is also included.

2. GRAMATICAL FOCUS

The following types of grammatical items are introduced: (i) the locational adverb yet'ath 'here', (ii) compounds, e.g., za:mut dɔd 'yogurt', and (iii) the collective numeral dɔšivəy 'both'. The verbs so:zun 'to send', anun 'to bring', and thavun 'to keep' appear.

## 3. LEXICAL FOCUS

Note the following lexical set.

| | |
|---|---|
| dɔdɨvo:l (polite) (fem., sing. -va:ǰen') | milkman |
| dɔd | milk |
| gu:r (fem., gu:r'ba:y) | milkman |
| o:mdɔd | milk |
| za:mutdɔd | yogurt, curds |
| tsa:man | cheese, Hindu-Urdu pani:r |




kə:šur dɔdɨvo:l

| | |
|---|---|
| dɔdɨvo:l | milkman |
| dɔd | milk |
| kilo: | kilo (-gram) |
| kɨ:tis | (for) how much? |

<u>ašo:k</u> : dɔdɨ kilo: kɨ:tis haz čhu ?

How much is a kilo of milk?

<u>dɔdɨvo:l</u> : zɨ rɔpyi haz.

Two rupees, sir.

| | |
|---|---|
| o:mdɔd | milk |
| za:mutdɔd | yogurt (curds) |

<u>ašo:k</u> : o:mdɔd kinɨ za:mutdɔd ?

Milk or yogurt?

| | |
|---|---|
| dɔšivəy | both |

<u>dɔdɨvo:l</u> : ahanhaz, o:mdɔd ya: za:mutdɔd, dɔšivəy čhi zɨ rɔpyi kilo:.

Yes, milk and yogurt both sell for two rupees a kilo.

| | |
|---|---|
| tsa:man | cheese |
| kəh' | at what price? |

<u>ašo:k</u> : tsa:man kəh' čha ?

What price is the cheese?

| | |
|---|---|
| pə̃:tsan | for five |

<u>dɔdɨvo:l</u> : pə̃:tsan rɔpyan kilo:.

Five rupees a kilo.

| | |
|---|---|
| anun | to bring |

<u>ašo:k</u> : toh' čhivɨ dɔd garɨ ana:n ?

Do you have home delivery of milk?

| | |
|---|---|
| prath doh | every day |
| subɨhan | morning |
| basun | to live |

<u>dɔdɨvo:l</u> : ahanhaz, prath doh subɨhan. toh' kati čhivɨ basa:n ?

Yes, every morning. Where do you live?

| | |
|---|---|
| yet'ath | here |
| mo:ḍ | bend |
| saphe:d | white |
| maka:nɨ | house |

<u>ašo:k</u> : bas yet'ath mo:ḍas p'aṭh saphe:d maka:nas manz.

In the white house, right here near the bend.

so:zun — to send (deliver)

<u>dɔdɨvo:l</u> : əs' so:zav. ku:t gatshivɨ ?

We'll deliver it for you. How much do you want?

<u>aŝo:k</u> : akh kilo: o:mdɔd tɨ akh kilo: za:mutdɔd.

One kilo of milk and one kilo of yogurt.

<u>dɔdɨvo:l</u> : adɨhaz.

Very well, sir.

pe:ŝigi: — (an) advance (of money), a deposit
ma: — perhaps

<u>aŝo:k</u> : pe:ŝɨgi: ma: gatshivɨ ?

Do you want a deposit?

thavun — to keep
hisa:b — account
r'atɨva:r — monthly
r'ath — month
bil — bill (statement of account)

<u>dɔdɨvo:l</u> : na haz, əs' thavav hisa:b r'atɨva:r. prath r'atɨ so:zo:vɨ bil.

No, we shall keep a monthly account and send you the bill each month.

<u>aŝo:k</u> : adɨhaz, ŝukriya:.

Fine, thank you.

NOTES: GRAMMAR: VOCABULARY: DRILLS: EXERCISES:

1.0. NOTES

1. A dɔdɨvo:l (fem., dɔdɨva:ǰen') or gu:r (fem., gu:r'ba:y) is in every neighborhood of Kashmir. He maintains a temporary or a permanent structure termed duka:nɨ or va:n 'a shop', which sells milk and such essential milk products as za:mutdɔd 'yogurt' and tsa:man 'cheese'. Usually, a gu:r lives in the neighborhood where he keeps his cows, and stores raw and dry boṭh 'cowdung' in the open. The dry cowdung is sold for use in the traditional da:n 'oven'.

A gu:r makes rounds of the məhlɨ 'neighborhood' in the mornings and evenings, delivering milk to various households. A large number of Kashmiris prefer to visit a gu:r early in the morning to collect fresh milk. An added attraction of the visit is to keep up with the məhlɨ gossip.

2. The term tsa:man (Indian English 'cheese') is the equivalent of Hindi-Urdu pani:r. It is normally fried and then cooked in the form of a curry. It is seldom eaten raw. This is one of the main vegetarian dishes of Kashmiri Pandits, the others being damɨo:lav 'potatoes curried in a special way' and tsok' vã:gan 'sour egg-plants' (See also Lesson 19). One prepares tsa:man by boiling milk

and curdling it with a sour substance and then draining the whey. It is then cut into pieces of various sizes. These pieces are called tsa:mni tsakal (masc. plu.); tsa:mni tsakul (masc. sing.).

2.0. GRAMMAR

2.1. Postpositions II

2.1.1. Inflection of Postpositons

The postpositions are of two types (see Lesson 9, Section 2.1.). The inflected postpositions are items such as p'aṭhɨ 'from the top of' and talɨ 'from under'. These may be inflected for number, gender, and case. The uninflected postpositions are such items as bagə:r 'without' and sɨ:t' 'with, or accompanied by'.

Examples:

me di peṭhim (təlim) kita:b.
Give me the top (bottom) book.

me di peṭhimi (təlimi) kita:bɨ.
Give me the top (bottom) books.

2.2. Adverbial Suffixation I

2.2.1. Directional and Locational

Adverbial suffixation may result in forming several types of adverbs, such as, directional, locational, manner, time, kind, etc. We shall consider directional and locational suffixation below.

Directional

-kin' is used in the sense of the direction of, e.g.,

šẽ:kra:ča:rɨ kin' čhu ḍal ge:ṭ.

Dal Gate is in the direction of Shankracharya.

-kun follows those lexical items which indicate direction, e.g.,

bɔnkun vučh k'uth naza:rɨ čhu !

Look what scenery there is below (us)!

Locational

-an, e.g.,

| | |
|---|---|
| yet'an | at this location (within sight) |
| hut'an | at that location (within sight) |
| tat'an | at that location (not within sight) |
| kat'an | at which location |

-nas, e.g.,

| | |
|---|---|
| yetinas | here |
| hutinas | there (within sight) |
| tatinas | there (not within sight) |
| katinas | where |

Note that the difference between the an and nas type is that nas may mark the location in a more specific and precise way.

2.3. Numerals: 'fifty-one' to 'sixty'

| | |
|---|---|
| akɨvanzah | fifty-one |
| duvanzah | fifty-two |
| truvanzah | fifty-three |
| pə̃:tsɨvanzah | fifty-five |
| šuvanzah | fifty-six |
| satɨvanzah | fifty-seven |
| arɨvanzah | fifty-eight |
| kunɨhə:ṭh | fifty-nine |
| še:ṭh | sixty |

## 3.0. VOCABULARY

### 1. NOUNS

| | |
|---|---|
| kən' | stone |
| kha:nɨ | drawer, shelf |
| gu:r | milkman |
| tsa:man | cheese |
| tsa:mnitsakul | piece of cheese |
| tsok vã:gun | sour eggplant |
| za:mutdɔd | yogurt |
| damɨo:luv | a special potato dish |
| da:n | traditional oven |
| dɔdɨvo:l (polite) | milkman |
| boṭh | dried cowdung |
| məhlɨ | the neighborhood |
| le:ph | quilt, comforter |
| va:n | shop |

### 2. VERBS

| | |
|---|---|
| anun | to bring |
| thavun | to keep |
| so:zun | to send |

### 3. CONJUNCT VERBS

| | |
|---|---|
| tsã:ṭh va:yin' | to swim |

4.0. DRILLS

1. Items under focus: p'aṭhɨ 'from' and talɨ 'from under'. Repeat the following sentences orally.

   sondu:kɨ p'aṭhɨ va:l kita:b bɔn.

   ṭe:blɨ p'aṭhɨ tul khə:s' thod.

   peṭhimis sondu:kas manz cha kita:b.

   peṭhimis kha:nas manz čhu pensalɨ.

   kita:bi talɨ kaḍ čiṭh'.

   le:phi talɨ kaḍ kalɨ.

   pa:ni təl' va:ykhɨ tshă:ṭh ?

   təlimis sondu:kas manz čhi khə:s'.

2. Give negative answers to the following questions.

   <u>sava:l</u> : kita:bɨ va:la: sondu:kɨ p'aṭhɨ ?
   <u>ǰava:b</u> : ahansə:, kita:bɨ va:l sondu:kɨ p'aṭhɨ.

   <u>sava:l</u> : khə:s' tula: ṭe:blɨ p'aṭhɨ ?
   <u>ǰava:b</u> : ahansə:, khə:s' tul ṭe:blɨ p'aṭhɨ.

   <u>sava:l</u> : čiṭh' kaḍa: kita:bi talɨ ?
   <u>ǰava:b</u> : ahansə:, čiṭh' kaḍ kita:bi talɨ.

## 5.0. EXERCISES

1. Answer orally the questions given after the following constructions.

dɔdɨvo:l č̣hu kɨna:n o:mdɔd, za:mutdɔd, tɨ tsa:man prath doh.

subhanas č̣hu su dɔd garɨ ana:n.

Questions:

dɔdɨvo:l k'ah k'ah č̣hu kɨna:n ?

dɔdɨvo:l č̣ha: kɨna:n za:mut dɔd ti ?

dɔdɨvo:l č̣ha: dɔd garɨ ana:n ?

dɔdɨvo:l kar č̣hu dɔd garɨ ana:n ?

timan gatshi akh kilo: o:mdɔd tɨ akh kilo: za:mutdɔd. əs' č̣hi ro:za:n mo:ḍas p'aṭh, soku:las ni̮š, saphe:d kani maka:nas manz.

Questions:

timan ku:t o:mdɔd gatshi ?

timan gatsh'a: siriph o:mdɔd ?

tim kati č̣hi ro:za:n ?

tim kithis maka:nas manz č̣hi ro:za:n ?

tath maka:nas č̣ha: vɔzul rang ?

2. Translate the following into Kashmiri (for hints, see Section 2.2.1.).

Our shop is in the direction of the Dal Gate.

I want a house in this area.

Yes, I see a beautiful boat there.

Where is Shankracharya?

3. In the following sentences, replace the underlined English words by their Kashmiri equivalents.

bɨ gatshɨ ḍa:kha:nas p'aṭh quickly.

kita:bɨ are bəḍis sondu:kas in.

bistarɨ is maka:nas near sondu:kas on.

me c̆hu khə:sis in za:mutdɔd.

ahansə: bɨ gatshɨ big ḍa:kha:nas p'aṭh.

# 11

kəhim sabakh : mevɨvə:lis sɨ:t' kathba:th

Lesson Eleven : a conversation with a fruit seller

1. CONTEXTUAL FOCUS

A conversation between a tourist (ašo:k) and a Kashmiri mevɨvo:l (fruit seller). A few Kashmiri fruits, such as, tsũ:th 'apple', gila:sɨ 'cherries', and tre:l 'stunted apple', are mentioned.

On every street corner in Kashmir, there are fruit sellers selling the fruits that are in season. They have very interesting 'peddlar's cries' which they use to attract customers.

2. GRAMMATICAL FOCUS

The postpositions manz 'in' and k'ath 'in (a receptacle)' are introduced.

3. LEXICAL FOCUS

Note the following lexical set.

| | |
|---|---|
| ambɨr' tsũ:ṭh | (a special variety of apple) |
| ḍabal gila:sɨ | dabal cherries |

| | |
|---|---|
| gila:sɨ | cherries |
| lipha:phɨ | paper sack, envelope |
| mevɨ | fruit |
| mevɨvo:l | fruit seller |
| ṭang | pears |
| tre:lɨ | stunted apples |
| tsũ:ṭh | apple |
| ṭu:kɨr | basket |



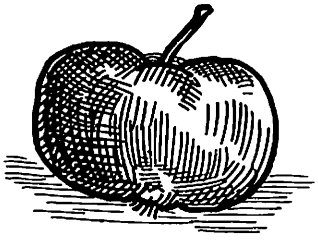

mevɨvo:l tɨ ašo:k

mevɨvo:l — fruit seller
mevɨ — fruit

<u>ašo:k</u> : yi k'a: haz mevɨ čhu ?

What is this fruit?

tre:lɨ — stunted apples

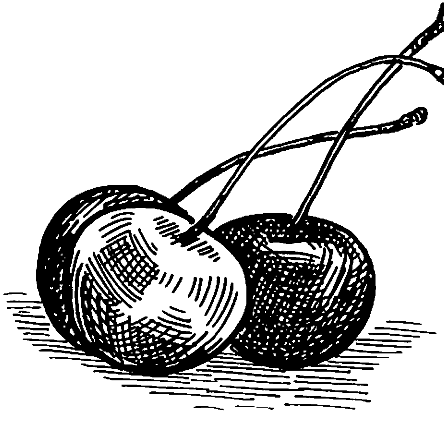


tre:l

<u>mevɨvo:l</u> : yimɨ haz čha tre:lɨ.

These are stunted apples.

gila:sɨ — cherries



gila:sɨ

<u>ašo:k</u> : ačha: yim čha: gila:sɨ ?

Fine! Are these cherries?

ḍabal gila:sɨ — <u>ḍabal</u> cherries

<u>mevɨvo:l</u> : ahanhaz yim čhi 'ḍabal' gila:sɨ.

Yes, these are <u>ḍabal</u> cherries.

<u>ašo:k</u> : tre:lɨ kəh' čha ?

How much are the stunted apples?

<u>mevɨvo:l</u> : tre:lɨ haz čha dɔn rɔpyan kilo:.

The stunted apples are two rupees a kilo.

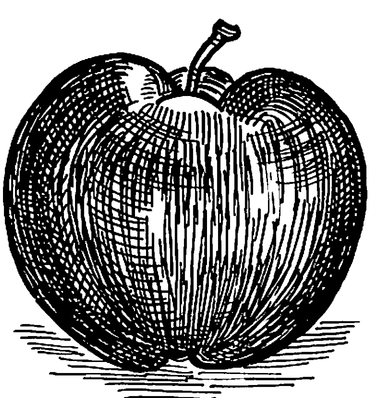
<u>ašo:k</u> : ačha:, ḍabal gila:sɨ kɨ:tis čhi ?

How much are the <u>ḍabal</u> cherries?

<u>mevɨvo:l</u> : ḍabal gila:sɨ haz čhi dɔn rɔpyan kilo:.

The <u>ḍabal</u> cherries are two rupees a kilo.

tsũ:ṭh' — apples



tsũ:ṭh

<u>ašo:k</u> : tɔhi čhivɨ tsŭ:ṭh' ?

Do you have (any) apples?

ṭu:kɨr — basket
tre — three

<u>mevɨvo:l</u> : ahanhaz huth ṭu:kri manz tren rɔpyan kilo:.

Yes, sir, in that basket. Three rupees a kilo.

ǰa:n — good

<u>ašo:k</u> : ǰa:n čha: ?

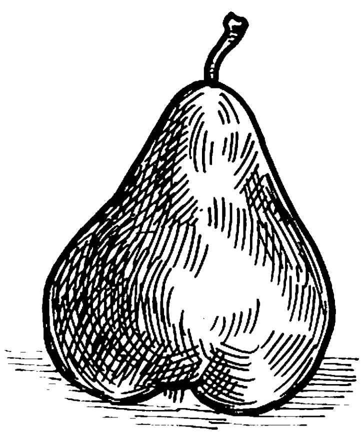
Are they any good?

ambɨr' tsŭ:ṭh' — (a special variety of apple)

<u>mevɨvo:l</u> : ahanhaz, ambɨr' tsŭ:ṭh'.

Yes, these are <u>ambɨr'</u> apples.

ṭang — pear(s)



ṭang

<u>ašo:k</u> : ṭang kəh' čhi ?

How much are the pears?

<u>mevɨvo:l</u> : ṭang čhi rɔpyi tso:r.

Pears are four for a rupee.

<u>ašo:k</u> : adɨhaz diyiv akh kilo: ambɨr' tsũ:ṭh', akh kilo: ḍabal gila:sɨ tɨ ə:ṭh ṭang.

Very well, give me one kilo of <u>ambɨr'</u> apples, one kilo of <u>dabal</u> cherries, and eight pears.

<u>mevɨvo:l</u> : tɔhi čhavɨ ṭu:kɨr ?

Do you have a basket?

lipha:phɨ — paper sack, envelope

<u>ašo:k</u> : na haz, lipha:phas manz diyiv.

No, please give (them to me) in a paper sack.

<u>mevɨvo:l</u> : adɨhaz.

All right.

kul — total (in all)
gatshun — to amount to
sath — seven

<u>mevɨvo:l</u> : kul gəyi sath rɔpyi.

The total bill is seven rupees.

<u>aŝo:k</u> : yi rəṭiv dəh rɔpyun no:ṭh.

Here is a ten rupee bill.

<u>mevɨvo:l</u> : rəṭiv haz phuṭɨvo:ṭ.

Here is your change.

<u>aŝo:k</u> : ŝukriya:.

Thank you.

NOTES: GRAMMAR: VOCABULARY: DRILLS: EXERCISES:

1.0. NOTES

The term mevɨ refers to both fresh and dry fruit. Kashmir produces tsũ:th' 'apples', tang 'pears', gila:sɨ 'cherries', and ba:da:mɨ 'almonds' in abundance. These form one of the main exports of Kashmir. During the fruit season (July-September), fruit is sold all over Kashmir, from stalls, from boats, and from small baskets on street corners.

2.0. GRAMMAR

2.1. Adverbial Suffixation: II

2.1.1. Manner and Time Adverbials

Manner Adverbials

pə:ṭh' (pə:ṭhin) may precede adverbs of motion, intensity, and manner. Note the sentence below.

mohnɨ čhu ašo:kɨn' pə:ṭh' le:kha:n.

Mohan writes in the same manner as Ashok does.

pə:ṭh' may also precede adjectives, e.g.,

mohnan li:čh ǰa:n pə:ṭh' čiṭh'.

Mohan wrote the letter well.

pə:ṭh' may also follow a question word, e.g.,

mohnan kithɨpə:ṭh' lī:čh čiṭh' ?

How (in which manner) did Mohan write the letter?

## Time Adverbials

-as is used with the following units of time.

| | | | |
|---|---|---|---|
| ganṭɨ | an hour | ganṭas | for an hour |
| minaṭh | a minute | minṭas | for a minute |
| doh | a day | dohas | for a day |
| r'ath | a month | r'atas | for a month |

-vizi has a wide distribution and may be used in the sense of at that time. Consider the following uses.

(i) with units of time:

| | |
|---|---|
| rə:tsvizi | at night time |
| subɨvizi | in the morning |
| ša:mɨvizi | in the evening |
| prathvizi | all the time, every time |

Note, however, that it does not occur in the following forms.

*subhanvizi

*ganṭɨvizi

(ii) with interrogative items:

| | |
|---|---|
| kamivizi | at what time |

(iii) with verbs:

| | |
|---|---|
| parnɨvizi | at the time of reading |
| kh'anɨvizi | at the time of eating |
| le:khnɨvizi | at the time of writing |

(iv) with cardinal numbers:

| | |
|---|---|
| akivizi | at one time |

## 2.2. Numerals: 'sixty-one' to 'seventy'

| | |
|---|---|
| akɨhə:ṭh | sixty-one |
| duhə:ṭh | sixty-two |
| truhə:ṭh | sixty-three |
| tsuhə:ṭh | sixty-four |
| pə̃:tsɨhə:ṭh | sixty-five |
| šuhə:ṭh | sixty-six |
| satɨhə:ṭh | sixty-seven |
| arɨhə:ṭh | sixty-eight |
| kunɨsatath | sixty-nine |
| satath | seventy |

## 2.3. Variant Forms of Numerals

In this lesson, the constructions dɔn rɔpyan kilo: and tren rɔpyan kilo: have been introduced. Note that dɔn and tren are variants of the cardinal numbers zɨ and tre, respectively. It is useful to note the following changes.

| | | |
|---|---|---|
| akh | one | əkis (rɔpyi) |
| zɨ | two | dɔn |
| tre | three | tren |
| tso:r | four | tsɔn, tso:ran |
| pə̃:tsh | five | pə̃:tsan |
| še | six | šan |
| sath | seven | satan |
| ə:ṭh | eight | ə:ṭhan |
| nav | nine | navan |
| dəh | ten | dəhan |
| hath | hundred | hatas |
| sa:s | thousand | sa:sas |
| lač̌h | lakh | lač̌has |

Observe that from sath onwards, the pattern is fairly regular.

## 3.0. VOCABULARY

### 1. NOUNS

| | |
|---|---|
| kilo: | kilogram |
| ganṭɨ | an hour |
| gila:sɨ | cherry |
| tsũ:ṭh | apple |
| ṭang | pear |
| doh | day |
| ba:da:m | almond |
| minaṭh | minute (of time) |
| mevɨ | fruit |
| r'ath | month |

### 2. VERBS

| | |
|---|---|
| parun | to read |

### 3. CONJUNCT VERBS

| | |
|---|---|
| na:v č̆ala:vɨn' | to row a boat |
| kə:m karɨn' | to work |

## 4.0. DRILLS

1. The item under focus : pə:ṭh' 'in the manner'.

mohnɨ čhu ši:lɨn' pə:ṭh' na:v čala:va:n.

ši:lɨ čha mə:n' pə:ṭh' batɨ kh'ava:n.

ləḍkɨ čhi ǰa:n pə:ṭh' kita:b para:n.

mozu:r čhu ǰa:n pə:ṭh' kə:m kara:n.

(a) sava:l : mohnɨ kəm'sɨnd' pə:ṭh' čhu na:v čala:va:n ?

ǰava:b : mohnɨ čhu ši:lɨn' pə:ṭh' na:v čala:va:n.

sava:l : ši:lɨ kəm'sɨnd' pə:ṭh' čha batɨ kh'ava:n ?

ǰava:b : ši:lɨ čha mə:n' pə:ṭh' batɨ kh'ava:n.

sava:l : ləḍkɨ kithɨpə:ṭh' čhi kita:b para:n ?

ǰava:b : ləḍkɨ čhi ǰa:n pə:ṭh' kita:b para:n.

sava:l : mozu:r kithɨpə:ṭh' čhu kə:m kara:n ?

ǰava:b : mozu:r čhu ǰa:n pə:ṭh' kə:m kara:n.

(b) The following constructions are the same as those in the dialogue above, except the tense has been changed to the past.

sava:l : mohnan kəm'sɨnd' pə:ṭh' čalə:v na:v ?

ǰava:b : mohnan čalə:v ši:lɨn' pə:ṭh' na:v.

sava:l : ši:lan kəm'sɨnd' pə:ṭh' kh'av batɨ ?

ǰava:b : ši:lan kh'av mə́:n' pə:ṭh' batɨ.

sava:l : ləḍkav kithɨpə:ṭh' pᵊr kita:b ?

ǰava:b : ləḍkav pər ǰa:n pə:ṭh' kita:b.

sava:l : mozu:ran kithɨpə:ṭh' kər kə:m ?

ǰava:b : mozu:ran kər ǰa:n pə:ṭh' kə:m.

(c) In the following, the constructions of the dialogue have been changed to the future tense.

sava:l : mohnɨ kəm'sɨnd' pə:ṭh čala:vi na:v ?

ǰava:b : mohnɨ čala:vi ši:lɨn' pə:ṭh' na:v.

sava:l : ši:lɨ kəm'sɨnd' pə:ṭh' kheyi batɨ ?

ǰava:b : ši:lɨ kheyi m'ə:n' pə:ṭh' batɨ.

sava:l : ləḍkɨ kithɨpə:ṭh' paran kita:b ?

ǰava:b : ləḍkɨ paran ǰa:n pə:ṭh' kita:b.

sava:l : mozu:r kithɨpə:ṭh kari kə:m ?

ǰava:b : mozu:r kari ǰa:n pə:ṭh' kə:m.

## 5.0. EXERCISES

1. Translate the following into Kashmiri (for hints, see Section 2.1.1.).

Ashok writes in the manner of Sheela.

The servant cooks in a good manner.

The servant visits me all the time.

What do you charge for a month?

I want a servant for a day

At what time will the boat come?

Yes, give these sixty-five books to Sheela.

There are sixty-eight coolies here.

We want six ponies.

Yes, Pahalgam is about sixty-five miles from here.

2. Answer the questions at the end of the following passage.

bɨ go:s ba:zar. tati o:s akh mevɨvo:l. su o:s kɨna:n kə:šir' mevɨ. təmis ə:s' tsū:ṭh', ṭang, tɨ tre:lɨ. təmis ə:s' vɔzɨl' ḍabal gila:sɨ ti. me het' tim tɨ thəvim ṭu:kri k'ath.

Questions:

bɨ kot go:s ?

tati k'ah vučh me ?

mevɨvo:l k'ah o:s kɨna:n ?

mevɨvə:lis kam kam kə:šir' mevi ə:s' ?

me kath k'ath thəv' gila:sɨ ?

# 12

bəhim sabakh : dã:dras sɨ:t' kathba:th

Lesson Twelve : a conversation with a vegetable seller

1. CONTEXTUAL FOCUS

A conversation about buying vegetables from a <u>dã:dur</u> (a traditional vegetable seller). The names of popular Kashmir vegetables are introduced.

2. GRAMMATICAL FOCUS

Note the use of classifiers such as <u>bod</u> (see Notes). The verb <u>va:tun</u> 'to reach' appears.

3. LEXICAL FOCUS

Note the following lexical set.

| | |
|---|---|
| o:luv | potato |
| ta:zɨ | fresh |
| dã:dur | vegetable seller |
| pa:lakh | spinach |
| bod | bunch |

| | |
|---|---|
| muǰ | radish |
| lə:r | cucumber(s) |
| vă:gun | eggplant (brinjal) |
| sabzi: | vegetable(s) |




dã:dur tɨ ašo:k

| | |
|---|---|
| dã:dur | vegetable seller |
| gatshun | to desire, to want (see Notes, p. 473) |

<u>dã:dur</u> : k'a: haz gatshivɨ ?

What would you like, sir?

| | |
|---|---|
| kĕh | any, some |
| ta:zɨ | fresh |
| sabzi: | vegetable(s) |

<u>ašo:k</u> : k'a: sə: kĕh ta:zɨ sabzi: čha: ?

Are there any fresh vegetables?

| | |
|---|---|
| so:ruy | everything (mas.) |
| pa:lakh | spinach |
| o:luv | potato |
| va:tun | to arrive |
| vun' | just now |
| mu̯ji | radishes |
| vã:gan | eggplants (brinjal) |
| lə:r | cucumber(s) |

<u>dã:dur</u> : so:ruy čhu ta:zɨ. pa:lakh tɨ o:lav və:t' vun'. mu̯ji, vã:gan tɨ lə:r ti čhi ta:zɨ.

Everything is fresh. The spinach and potatoes have just arrived. The radishes, eggplants, and cucumbers are also fresh.

<u>ašo:k</u> : pa:lakh tɨ o:lav kɨ:tis čhi ?

What is the price of spinach and potatoes.

rɔpyi — for one rupee

dã:dur : pa:lakh čhi rɔpyi kilo:. o:lav čhi akh rɔpay tɨ pantsah pə̃:sɨ kilo:.

Spinach is one rupee a kilo. Potatoes are one rupee and fifty paise a kilo.

ašo:k : muǰi tɨ vã:gan kɨ:tis čhi ?

How much are radishes and eggplants?

bod — bunch
šan — for six

dã:dur : muǰi bod čhu dəhan pə̃:san tɨ akh vã:gun čhu šan pə̃:san.

A bunch of radishes is ten paise, and each eggplant is six paise.

kilo: hisa:bɨ — by the kilo

ašo:k : lə:r ti čha: kilo: hisa:bɨ ?

Are cucumbers also sold by the kilo?

vuh — twenty

dã:dur : na haz, lə:r čhu vuhan pə̃:san akh.

No, sir, cucumbers are twenty paise each.

<u>ašo:k</u> : adɨhaz, diyiv akh kilo: o:lav, zɨ kilo: pa:lakh tɨ tso:r mu̇ǰi bəd'.

All right, give me one kilo of potatoes, two kilos of spinach, and four bunches of radishes.

<u>dã:dur</u> : adɨhaz, beyi ma: kĕh ?

All right, (will there be) anything else?

<u>ašo:k</u> : na haz, yim čhivɨ pə̃:sɨ.

No, here is your money.

<u>dã:dur</u> : šukriya:.

Thank you.

NOTES: GRAMMAR: VOCABULARY: DRILLS: EXERCISES:

## 1.0. NOTES

In Kashmir, fresh vegetables are sold either at street corners or in vegetable shops. In the localities around Dal Lake and the river Jhelum, vegetable sellers, both men and women, sell vegetables in shikaras. In the inner city, hawkers go from door to door with seasonal vegetables. Even today, there are some vegetable sellers who barter vegetables for rice.

In this volume (pp. 728-733) we have included a poem by Dina Nath 'Nadim'. It presents a moving description of a vegetable seller from Dal Lake.

# 2.0. GRAMMAR

## 2.1. Gender of Certain Lexical Sets I

In this section we shall list certain lexical sets in terms of their gender.

### 2.1.1. Names of the Months

**Masculine**

| Indian Calendar | Christian Calendar |
|---|---|
| vah'akh | janvəri: |
| ze:ṭh | pharvəri: |
| ha:r | ma:rč |
| šra:vun | apre:l |
| bə:dɨrp'ath | me: |
| ə:šid | ju:n |
| ka:rtikh | julay |
| mɔnjiho:r | agast |
| poh | sepṭambar |
| ma:g | okṭu:bar |
| pha:gun | navambar |
| tsithɨr | ḍ'esambar |

Note that there is no one-to-one correspondence between the Indian and Christian months.

2.1.2. Names of Days

Feminine

| | |
|---|---|
| a:thva:r | Sunday |
| tsəndɨrva:r | Monday |
| bomva:r | Tuesday |
| bɔdva:r | Wednesday |
| brasva:r | Thursday |
| šokɨrva:r | Friday |
| baṭɨva:r | Saturday |

Note that šokɨrva:r (Friday) has an alternate form generally used by Kashmiri Muslims, ǰumah (masc.).

2.2. Classifiers I

By classifiers we mean those items which are used either in the sense of quantifiers or in the sense of classifiers. A quantifier marks a definite or indefinite quantity. In this lesson, we have introduced one such item in the construction muǰi bod čhu dəhan pə̃:san. The following class of classifiers is made up of those items which are used with reference to the quantity of vegetables.

bod

| | |
|---|---|
| muǰi bod | a bunch of radishes |
| ha:kɨ bod | a bunch of ha:kh (collard) |

g'əd

| | |
|---|---|
| nadɨr' g'əḍ | a bundle of lotus stems |
| mɔ̃ǰi g'əḍ | a bundle of kohlrabi |

tho:p

| | |
|---|---|
| muǯi tho:p | a bundle of radishes |
| ha:kɨ tho:p | a bundle of ha:kh (collard) |

In addition to these, the term -zanḍ is used for vegetation in the same sense in which 'a bush' is used in English, e.g., sɔyizanḍ 'wild growth of nettle'. (The other classes of classifiers appear in Section 2.2, Lessons 13 and 15.)

3.0. VOCABULARY

1. NOUNS

| | |
|---|---|
| o:luv | potato |
| g'əḍ | bundle |
| dã:dur | vegetable seller |
| nadur | lotus stem (sing.) |
| pa:lakh | spinach |
| mõḍ | kohlrabi (sing.) |
| bod | bunch |
| muǯ | radish |
| lə:r | cucumber(s) |
| vã:gun | eggplant (brinjal) |
| sabzi: | vegetable(s) |

2. VERBS

| | |
|---|---|
| gatshun | to want |

3. ADJECTIVES

| | |
|---|---|
| ta:zɨ | fresh |

## 4.0. DRILLS

1. Construction under focus:

k'ah sə: kẽh ta:zɨ _____ č̆ha: ?

---

| | | |
|---|---|---|
| sava:l | : | k'a:sə: kẽh ta:zɨ sabzi: č̆ha: ? |
| ǰava:b | : | ahansə: yi sabzi: č̆ha ta:zɨ. |
| sava:l | : | k'a:sə: kẽh ta:zɨ pa:lakh č̆ha: ? |
| ǰava:b | : | ahansə: yi pa:lakh č̆ha ta:zɨ. |
| sava:l | : | k'a:sə: kẽh ta:zɨ o:lav č̆ha: ? |
| ǰava:b | : | ahansə: yim o:lav č̆hi ta:zɨ. |
| sava:l | : | k'a:sə: kẽh ta:zɨ muǰi č̆ha: ? |
| ǰava:b | : | ahansə: yimɨ muǰi č̆ha ta:zɨ. |
| sava:l | : | k'a:sə: kẽh ta:zɨ vã:gan č̆ha: ? |
| ǰava:b | : | ahansə: yim vã:gan č̆hi ta:zɨ. |
| sava:l | : | k'a:sə: kẽh ta:zɨ lə:r č̆ha: ? |
| ǰava:b | : | ahansə: yim lə:r č̆hi ta:zɨ. |

2. Use the names of these vegetables in the construction below: lə:r, muǰi, o:lav, pa:lakh, vã:gan.

_______ tɨ _______ kɨ:tis č̆hi ?

## 5.0. EXERCISES

1. Translate the following sentences into Kashmiri.

No, I do not have fresh vegetables.

Spinach is one rupee a kilo, and potatoes are one rupee and fifty paise a kilo.

All right, give me one kilo of spinach, two kilos of potatoes, and two cucumbers.

How much is it (the bill)?

2. Substitute Kashmiri words for the underlined English words in the following sentences.

asi čha spinach tɨ radishes zəru:rath.

four kilo: potatoes kɨ:tis čhi ?

two ta:zɨ cucumbers kɨ:tis čhi ?

me gatshan four bunches of radishes.

# 13

truvə:him sabakh : miṭha:yivə:lis sɨ:t' kathba:th

Lesson Thirteen : a conversation with a sweetmeat seller

1. CONTEXTUAL FOCUS

A conversation about buying Indian miṭhə:y (sweetmeats) from a halɨvo:y (sweetmeat seller). There are no typically Kashmiri sweetmeats, hence all the names are non-Kashmiri (see Notes).

2. GRAMMATICAL FOCUS

The following items are used. (i) the postpositions p'aṭh 'on', and (ii) the classifier -va:d, e.g., darǰanva:d 'by the dozen'. The verbs kɨnun 'to sell', kh'on 'to eat', and laga:vun 'to paste' appear.

3. LEXICAL FOCUS

A large number of items included in the following list show the Kashmiri-ization of Hindi-Urdu items.

Note the following lexical set.

| | |
|---|---|
| kala:kand | (a sweet) |
| gula:bǰa:man | (a sweet) |

| | |
|---|---|
| tha:l | (a brass plate) |
| darǰanva:d | by the dozen |
| na:rǰi:l | coconut |
| barphi: | (a sweet made of kho:ya:) |
| məṭh' | (a salty snack) |
| miṭhə:y | sweetmeat |
| miṭha:yivo:l | sweetmeat seller |
| rasgo:lɨ | (a sweet) |
| rɔpɨvarukh | silver leaf |
| samo:sɨ | (a snack filled with spiced vegetables) |
| sɔnɨvarukh | gold leaf |



kə:šur miṭha:yivo:l

| | |
|---|---|
| miṭha:yivo:l | sweetmeat seller |
| tha:l | a large, Indian brass plate |
| miṭhə:y | (sweet) candy |

aš̆o:k : yath tha:las manz k'a: sə: miṭhə:y č̌ha ?

What kind of sweetmeats are on this plate?

| | |
|---|---|
| gula:bǰa:man | (a sweetmeat, candy) |

miṭha:yivo:l : yim haz č̌hi gula:bǰa:man.

These are gula:bǰa:man.

aš̆o:k : gula:bǰa:man kɨ:tis haz č̌hi ?

How much do these gua:bǰa:man cost?

miṭha:yivo:l : gula:bǰa:man haz č̌hi š̆e rɔpyi kilo:.

They are six rupees a kilo.

| | |
|---|---|
| kilo:va:d | by the kilo |
| kɨnun | to sell |

aš̆o:k : ač̌ha:, yim č̌hivɨ kilo:va:d kɨna:n ?

I see. Do you sell these by the kilo?

miṭha:yivo:l : ahanhaz, gula:bǰa:man č̌hi kilo:va:d kɨna:n.

Yes, gula:bǰa:man are sold by the kilo.

aš̆o:k : yiman tha:lan manz k'ah č̌hu ?

What is on these plates?

| | |
|---|---|
| na:rǰi:l | coconut |
| barphi: | (a sweet made of <u>kho:ya:</u>) |
| kala:kand | (a sweetmeat) |
| maṭhi | (a salty snack) |
| rasgo:lɨ | (a sweetmeat) |

<u>miṭha:yivo:l</u> : yi č̣ha na:rǰi:l barphi:. yi č̣hu kala:kand. yimɨ č̣ha maṭhi tɨ yim č̣hi rasgo:lɨ.

This is coconut <u>barphi:</u>. This is <u>kala:kand</u>. These are <u>mathi</u> and these are <u>rasgo:lɨ</u>.

| | |
|---|---|
| laga:vun | to paste |

<u>aš̌o:k</u> : yiman miṭha:yan p'athɨ k'ah č̣hu lagə:vith ?

What has been pasted on the top of these sweetmeats?

| | |
|---|---|
| rɔpɨvarakh | silver leaves |
| sɔnɨvarakh | gold leaves |

<u>miṭha:yivo:l</u> : yim č̣hi rɔpɨvarakh tɨ sɔnɨvarakh.

These are silver leaves and gold leaves.

| | |
|---|---|
| kh'on | to eat |

<u>aš̌o:k</u> : yim č̣ha: kh'ava:n ?

Does one eat them?

<u>miṭha:yivo:l</u> : ahanhaz, adɨ k'ah.

Yes, of course.

sa:r'ay — all (fem.)

<u>ašo:k</u> : sa:r'ay miṭha:yi čha: kilo:va:d ?

Do you sell all these sweets by the kilo?

darǰanva:d — by the dozen

<u>miṭha:yivo:l</u> : na haz, maṭhi tɨ samo:sɨ čhi kɨna:n darǰanva:d.

No, we sell <u>maṭhi</u> and <u>samo:sɨ</u> by the dozen.

<u>ašo:k</u> : kɨ:tis čhu darǰan ?

How much are they per dozen?

<u>miṭha:yivo:l</u> : dɔšivəy čhi tso:r rɔpyi darǰan.

Both are four rupees a dozen.

<u>ašo:k</u> : kala:kand tɨ rasgo:lɨ kɨ:tis čhi ?

How much are <u>kala:kand</u> and <u>rasgo:lɨ</u>?

<u>miṭha:yivo:l</u> : ə:ṭh rɔpyi kilo:.

Eight rupees a kilo.

oḍ kilo: — half a kilo

<u>ašo:k</u> : diyiv oḍ kilo: gula:bǰa:man tɨ oḍ kilo: rasgo:lɨ.

Give me half a kilo of <u>gula:bǰa:man</u> and half a kilo of <u>rasgo:lɨ</u>.

beyi — also (in addition to)

mitha:yivo:l : beyi ma: kĕh ?

Anything else?

aŠo:k : adɨk'ah, diyiv Še samo:sɨ tɨ Še mathi.

Well yes, also give me six samo:sɨ and six mathi.

mitha:yivo:l : rətiv haz.

Here they are.

aŠo:k : kəts pə̃:sɨ gəyi ?

How much is it?

mitha:yivo:l : kul gəyi sath rɔpyi.

The total is seven rupees.

aŠo:k : yi rətiv dəh rɔpyun no:th.

Here take this ten rupee bill.

mitha:yivo:l : yi rətiv phutɨvo:t.

This is your change.

aŠo:k : Šukriya:.

Thank you.

NOTES: GRAMMAR: VOCABULARY: DRILLS: EXERCISES:

1.0. NOTES

1. It is difficult to differentiate and translate into English the variety of Indian sweets. Perhaps the definition of a sweet is in its taste. In general, all Indian sweets use basically identical ingredients; the difference is primarily in the process of preparation. The translation of Kashmiri mit̤hə:y (Hindi-Urdu, mit̤ha:yi:) into English sweetmeat or candy is misleading.

As mentioned in the introduction to this lesson, there are no typically Kashmiri sweets. Therefore, all the names have been borrowed from Hindi-Urdu. The sweets available in Kashmir are variations of the sweets available in the plains. This explains why the best həlvə:y in Kashmir are non-Kashmiris. However, the situation in the Jammu province is different.

2. sɔnɨvarakh (gold leaves) and rɔpɨvarakh (silver leaves) are used to decorate sweets. rɔpɨvarakh look like superfine leaves of aluminum foil. However, both can be eaten without any harmful effects.

## 2.0. GRAMMAR

### 2.1. Gender of Certain Lexical Sets II

#### 2.1.1. Cities and Towns

Masculine

| | |
|---|---|
| anathna:g | Anantnag |
| banḍɨpu:r | Bandipur |
| jom | Jammu |
| lada:kh | Ladakh |
| põ:mpar | Pampur |
| pəhəlga:m | Pahalgam |
| siri:nagar | Srinagar |
| so:po:r | Sopore |
| varɨmul | Baramulla |

Feminine

| | |
|---|---|
| gulmarɨg | Gulmarg |
| kəši:r | Kashmir |

#### 2.1.2. Names of Vehicles

Masculine

| | |
|---|---|
| bə:skal | bicycle |
| ḍũ:gɨ | (a kind of large boat) |
| havə:yi:ǰaha:z | airplane |
| mo:ṭar | car |
| sɨku:ṭar | scooter |

Masculine (cont.)

| | |
|---|---|
| samandəri:ǰaha:z | ship |
| ṭã:gɨ | tonga |

Feminine

| | |
|---|---|
| bas | bus |
| gə:ḍ' | cart or vehicle |
| ji:p | jeep |
| ka:r | car |
| la:ri: | lorry |
| na:v | boat |
| re:l | train |
| rikhša: | rickshaw |
| šikə:r' | shikara |
| ṭrak | truck |

2.1.3. Names of Rivers

Feminine

| | |
|---|---|
| l'ədɨr | Lidder |
| s'and | Sind |
| v'atasta: (v'ath) | Vitasta |

2.2. Classifiers II

The following items are used as quantifiers (measure words) with reference to cloth.

-<u>tɨr</u>

| | |
|---|---|
| kapartɨr | a piece of cloth |

-<u>tilim</u>

| | |
|---|---|
| kapartilim | a piece of cloth |

-<u>čhal</u>

| | |
|---|---|
| kaparčhal | a piece of cloth |

Note also that -<u>tilim</u> and <u>čhal</u> may be used with wood or metal.

2.3. Pluralization II

Note the following rules for the pluralization of the lexical items referring to the parts of the body.

1. The following items have identical forms for both singular and plural:

| | |
|---|---|
| athɨ | hand |
| dãd | tooth |
| ḍ'akɨ | forehead |
| kalɨ | head |
| kamar | waist |
| kan | ear |
| katsh | armpit |
| khɔr | foot |
| lãg | thigh |
| mas | hair |

| | |
|---|---|
| manzathɨ | palm |
| mɨslɨ | skin |
| n'oṭh | thumb |
| ša:nɨ | back |
| si:nɨ | chest |
| va:l | hair |
| vuṭh | lip |
| əčh | eye |
| əčhirva:l | eyelashes |
| ə:s | mouth |

All of the preceding words are masculine except əčh.

2. The plurals for the following items are formed by add'ng /ɨ/ to the singular form.

| Singular | | Plural |
|---|---|---|
| bab | breast | babɨ |
| bum(b) | eyebrow | bum(b)ɨ |
| kis | little finger | kisɨ |
| m'ãg | temple | m'ãgɨ |
| ma:zbe:r | gum | ma:zbe:rɨ |
| yaḍ | belly | yaḍɨ |
| zãg | leg | zãgɨ |
| z'av | tongue | z'avɨ |

All of the preceding words are feminine.

3. The plurals of the following are formed by /o/ changing to /ə/ and the final consonant being palatalized, e.g.,

| Singular | | Plural |
|---|---|---|
| ɣõ:ṭh | mouth | ɣə̃:ṭh' |
| hots | wrist | həts' |
| nakɨvo:r | nostril | nakɨvə:r' |
| talɨpot | sole of the foot | talɨpət' |

All of the preceding words are masculine. Note, however that ph'ok (mas.) 'shoulder' changes to phek'.

4. The plural is formed by adding tɨ to the singular form, e.g.,

| | | |
|---|---|---|
| nas (fem.) | nose | nastɨ |

5. The plural is formed by palatalizing the final consonant of the singular form, e.g.,

| Singular | | Plural |
|---|---|---|
| tu:n | navel | tu:n' |
| koṭh | knee | koṭh' |
| buth | face | buth' |

All of the above words are masculine.

6. The plural is formed by changing the final /u/ in the singular to /a/, e.g.,

| | | |
|---|---|---|
| mandul (mas.) | buttock | mandal |

Also note the following forms: õgɨʒ (fem., plu., õgʒi) 'finger'; nər (fem., plu., nari) 'arm'.

2.4. Numerals : 'seventy-one' to 'eighty'

| | |
|---|---|
| akɨsatath | seventy-one |
| dusatath | seventy-two |
| tru(ɨ)satath | seventy-three |
| tsusatath | seventy-four |
| pə̃:tsɨsatath | seventy-five |
| šusatath | seventy-six |
| satɨsatath | seventy-seven |
| arɨsatath | seventy-eight |
| kunɨši:th | seventy-nine |
| ši:th | eighty |

## 3.0. VOCABULARY

The vocabulary list of nouns has been presented in the Lexical Focus and Section 2.0 of this lesson. See that section for the following types of lexical lists.

Names of cities (see 2.1.1.)

Names of vehicles (see 2.1.2.)

Names of rivers (see 2.1.3.)

Classifiers (see 2.2.)

Parts of the body (see 2.3.)

### 1. VERBS

| | |
|---|---|
| kɨnun | to sell |
| kh'on | to eat |
| laga:vun | to paste |

## 4.0. DRILLS

1. Construction under focus:

_______ čhivɨ _______ va:d kɨna:n ?

<u>sava:l</u> : barphi: čhivɨ kilo:va:d kɨna:n ?

<u>ǰava:b</u> : ahansə: barphi: čhi kilo:va:d kɨna:n ?

<u>sava:l</u> : kala:kand čhivɨ kilo:va:d kɨna:n ?

<u>ǰava:b</u> : ahansə: kala:kand čhi kilo:va:d kɨna:n.

<u>sava:l</u> : gula:bǰa:man čhivɨ darǰanva:d kɨna:n ?

<u>ǰava:b</u> : ahanhaz gula:bǰa:man čhi darǰanva:d kɨna:n.

<u>sava:l</u> : yimɨ miṭha:yi čhivɨ se:rɨva:d kɨna:n ?

<u>ǰava:b</u> : ahanhaz yimɨ miṭha:yi čhi se:rɨva:d kɨna:n.

<u>sava:l</u> : maṭhi čhivɨ darǰanva:d kɨna:n ?

<u>ǰava:b</u> : ahanhaz maṭhi čhi darǰanva:d kɨna:n.

2. Construction under focus:

_______ { darǰan / kilo: } kɨ:tis čhu ?

<u>sava:l</u> : yi miṭha:yi kilo: kɨ:tis čhu ?

<u>ǰava:b</u> : yi miṭa:yi kilo: mahra: čhu ə:ṭh rɔpyi. or
yi miṭhə:y mahra: čha ə:ṭh rɔpyi kilo:.

<u>sava:l</u> : maṭhi darǰan kɨ:tis čhu ?

<u>ǰava:b</u> : maṭhi darǰan mahra: čhu tso:r rɔpyi.

<u>sava:l</u> : kala:kand kilo: kɨ:tis čhu ?

<u>ǰava:b</u> : kala:kand kilo: mahra: čhu ə:ṭh rɔpyi.

<u>sava:l</u> : samo:sɨ darǰan kɨ:tis čhu ?

<u>ǰava:b</u> : samo:sɨ darǰan mahra: čhu tso:r rɔpyi.

In place of the names of sweets in the above dialogue substitute the names of vegetables (e.g., <u>pa:lakh</u>, <u>o:lav</u>, <u>muǰi</u>, <u>mɔ̃ǰi</u>, <u>lə:r</u>).

5.0. EXERCISES

1. Translate the following into Kashmiri.

   How much does this kind of sweetmeat cost?

   Do you sell these by the dozen or by the kilo?

   No, I want one dozen of this and only half a kilo of that.

   Here is the money.

2. Replace the underlined English words with suitable Kashmiri words.

   gula:bǰa:man <u>how</u> <u>much</u> haz <u>are</u> ?

   yiman miṭha:yan <u>on</u> <u>what</u> <u>is</u> lagə:vith ?

   yimɨ čhivɨ <u>by</u> <u>the</u> <u>dozen</u> kɨna:n kɨnɨ <u>by</u> <u>the</u> <u>kilo</u> ?

   These miṭha:yi <u>are</u> <u>by</u> <u>the</u> <u>dozen</u> kina:n <u>and</u> <u>these</u> <u>are</u> <u>by</u> <u>the</u> <u>kilo</u>.

# 14

tsɔdə:him sabakh : po:ʂiva:ǰni sɨ:t' kathba:th

Lesson Fourteen : a conversation with a flower seller

1. CONTEXTUAL FOCUS

A conversation about buying flowers from a woman flower seller. These are sold fresh from shikaras, which go from houseboat to houseboat. There are also a few shops which sell flowers. In the city, a dã:dur (a vegetable seller) keeps seasonal flowers, such as, pampo:ʂ (lotuses) and ǰa:phɨr' (marigolds), which are used by the Kashmiri Pandits for the morning pu:ja:.

2. GRAMMATICAL FOCUS

The following items are introduced: (i) the distributive əkis əkis, (ii) the suffix bi: as a feminine mode of address, and (iii) ma: in the sense of 'would you like to...?'. The verbs h'ȯn 'to buy' and yun 'to come' appear.

3. LEXICAL FOCUS

Note the following lexical set.

gond bouquet

| | |
|---|---|
| gɔla:b | rose(s) |
| pampo:š̆ | lotus(es) |
| po:š̆ | flower(s) |
| po:š̆iva:jen' | flower seller (fem.) |
| yəmbɨrzal | narcissus(es) or (i) |
| l'odur | yellow (mas.) |
| vɔzul | red (mas.) |



po:šiva:ǰen' tɨ ašo:k

| | |
|---|---|
| po:šiva:ǰen' | flower seller (feminine) |
| po:š | flower(s) |
| h'on | to buy |

po:šiva:ǰen' : po:š ma: haz heyiv ?

Would you like to buy (some) flowers, sir?

kam — what kind

<u>ašo:k</u> : ahanbi:, kam po:š čhi: ?

Yes, what kind of flowers do you have?

| | |
|---|---|
| gɔla:b | rose(s) |
| pampo:š | lotus(es) |
| yəmbɨrzalɨ | narcissi |

<u>po:šiva:ǰen'</u> : vučhiv haz, gɔla:b, pampo:š tɨ yəmbɨrzalɨ.

(Here) you see (I have) roses, lotuses, and narcissi.

<u>ašo:k</u> : yim čha: ta:zɨ po:š ?

Are these flowers fresh?

bilkul — absolutely

<u>po:šiva:ǰen'</u> : ahanhaz, yim chi bilkul ta:zɨ po:š. toh' vučhiv.

Yes, sir, these are absolutely fresh flowers. You may see (for yourself).

<u>ašo:k</u> : ačha:, gɔla:b kɨ:tis čhi ?

All right. How much are roses?

gond — bouquet

<u>po:šiva:ǰen'</u> : gɔla:b haz čhi dɔn rɔpyan gond.

The roses are two rupees a bouquet.

a̲š̲o̲:̲k̲ : pampo:š tɨ yambɨrzalɨ kɨ:tis čha ?

What price are lotuses and narcissi?

əkis əkis — for one each

po:šiva:ǰen' : pampo:š tɨ yambɨrzalɨ haz čhi əkis əkis ropyi gond.

A bouquet of lotuses or narcissi is one rupee.

ašo:k : ačha: me di gola:b tɨ pampo:š.

All right, give me (some) roses and (some) lotuses.

vozɨl' — red
l'ədɨr' — yellow

po:šiva:ǰen' : vozɨl' gola:b kinɨ l'ədɨr' gola:b ?

(Do you want) red or yellow roses?

ašo:k : na, vozɨl' gola:b.

(Not yellow) red ones.

po:šiva:ǰen' : rəṭiv haz.

Here, please take them.

ašo:k : kəts pə̃:sɨ gəyi ?

How much money will that be?

po:šiva:ǰen' : tre ropyi.

Three rupees.

<u>ašo:k</u> : me čhu pə̃:tsɨ ropyun no:ṭh.

I have a five rupee bill.

<u>po:šiva:ǰen'</u> : adɨ me čhu phuṭɨvo:ṭ.

That is all right. I have change.

| | |
|---|---|
| pagah | tomorrow |
| yun | to come |

<u>ašo:k</u> : ačha:, pagah ti gatshi yun.

All right, (I hope you will) come again tomorrow.

NOTES: GRAMMAR: VOCABULARY: DRILLS: EXERCISES:

## 1.0. NOTES

bi: (mas., ba:) is used in certain circles as a polite suffix, e.g., ahanbi: (polite, fem.) 'yes', naba: (polite, mas.) 'no'. It seems that in educated circles the frequency of this item is slowly decreasing.

## 2.0. GRAMMAR

### 2.1. Distributive Numerals

In this lesson we have introduced the distributive numeral əkis əkis in the construction pampo:š tɨ yəmbɨrzal haz čha əkis əkis rɔpyi gond.

Distributive numerals are formed by reduplicating cardinal numerals. These are inflected for case. See the example below.

ra:mas tɨ mohnas di akh akh tsũ:th.

Give one apple each to Ram and Mohan.

Note that zɨ zɨ 'two each' may change to zɨ:z (e.g., zɨ zɨ kita:bɨ di ləḍkan or zɨ:z kita:bɨ di ləḍkan).

2.2. Numerals: 'eighty-one' to 'ninety'

| | |
|---|---|
| akɨši:th | eighty-one |
| dɔyiši:th (duši:th) | eighty-two |
| treyiši:th (truši:th) | eighty-three |
| tsɔyiši:th (tsuši:th) | eighty-four |
| pə̃:tsɨši:th | eighty-five |
| šeyiši:th (šuši:th) | eighty-six |
| satɨši:th | eighty-seven |
| arɨši:th | eighty-eight |
| kunɨnamath | eighty-nine |
| namath | ninety |

3.0. VOCABULARY

In addition to the items listed under Lexical Focus, note the following.

1. NOUNS

| | |
|---|---|
| gond | bouquet |
| gɔla:b | rose(s) |
| pagah | tomorrow |
| pampo:š | lotus(es) |
| po:š | flower(s) |
| po:šiva:ǰen' | flower seller (fem.) |
| yəmbɨrzal | narcissus |

2. VERBS

| | |
|---|---|
| h'on | to buy |
| yun | to come |

3. ADJECTIVES

| | |
|---|---|
| l'odur | yellow (mas.) |
| vɔzul | red (mas.) |

4. ADVERBS

| | |
|---|---|
| kam | little, not enough |
| bilkul | absolutely |

4.0. DRILLS

1. Construction under focus:

______ {gond / bod} čhu ______ ropyan.

sava:l : gola:bɨ gond kɨ:tis bi: čhu ?

ǰava:b : gola:bɨ gond haz čhu don ropyan.

sava:l : pampo:šɨ gond kɨ:tis bi: čhu ?

ǰava:b : pampo:šɨ gond haz čhu əkis ropyi.

sava:l : yəmbɨrzalɨ gond kɨ:tis bi: čhu ?

ǰava:b : yəmbɨrzalɨ gond haz čhu əkis ropyi.

sava:l : o:lav kilo: kɨ:tis bi: čhu ?

ǰava:b : o:lav kilo: haz čhu pantsha:hn pə̃:san.

sava:l : muǰi bəd' kɨ:tis bi: čhi ?

ǰava:b : (akh) muǰi bod haz čhu vuhan pə̃:san.

2. Construction under focus:

______ tɨ ______ čhi əkis əkis ropyi.

sava:l : tsũ:ṭh' tɨ ṭang kɨ:tis haz čhi ?

ǰava:b : tsũ:ṭh' tɨ ṭang haz čhi don don ropyan kilo:.

sava:l : tre:lɨ tɨ gila:sɨ kɨ:tis haz čhi ?

ǰava:b : tre:lɨ tɨ gila:sɨ haz čhi əkis ək's ropyi kilo:.

sava:l : pampo:š tɨ yəmbɨrzalɨ kɨ:tis haz čhi ?

ǰava:b : pampo:š tɨ yəmbɨrzalɨ haz čhi ək's ək's
ropyi gond.

## 5.0. EXERCISES

1. Translate the following into Kashmiri.

   Yes, I like these flowers.

   All right, give me one bouquet each of lotuses and narcissi.

   I do not have (any) red roses. I have only yellow ones.

   Will you come tomorrow?

   I hope you'll come again tomorrow.

2. Answer the questions given at the end of the following passage.

   az gatshɨ bɨ ši:las sɨ:t' ḍalge:ṭ. tati čhu me əkis dɔdɨvə:lis niš, əkis miṭha:yivə:lis niš tɨ əkis po:šiva:ǰni niš gatshun. asi čhu dɔd, miṭhə:y tɨ po:š hen'. dɔdɨvə:lis niš h'amɨ o:m tɨ za:mutdɔd. miṭha:yivə:lis niš h'amɨ samo:sɨ tɨ barphi:. po:šiva:ǰni niš h'amɨ vɔzɨl' gɔla:b.

   Questions:

   az kot gatshɨ bɨ ?

   me sɨ:t' kus gatshi ?

   ḍalge:ṭɨ k'ah čhu me karun ?

   ḍalge:ṭɨ kas kas niš čhu me gatshun ?

   dɔdɨvə:lis niš k'ah h'amɨ bɨ ?

   miṭha:yivə:lis niš k'ah h'amɨ bɨ ?

   po:šɨva:ǰni niš k'ah h'amɨ bɨ ?

# 15

pandə:him sabakh : və:nis sɨ:t' kathba:th

Lesson Fifteen : a conversation with a grocer

1. CONTEXTUAL FOCUS

A conversation on buying groceries from a traditional kə:šur vo:n' (grocer). The names of commonly used Kashmiri spices are introduced.

2. GRAMMATICAL FOCUS

The following items are introduced: (i) the reduplicative form ə:lɨ və:lɨ 'cardamom and the like', and (ii) the numerals in indefinite forms such as dəh pandah minaṭh. The verbs vanun 'to tell' and le:khun 'to write, to note down' appear.

3. LEXICAL FOCUS

Note the following lexical set.

| | |
|---|---|
| ə:l | cardamom |
| tomul | rice |
| da:l | pulse (see Notes) |

| | |
|---|---|
| da:lči:n | cinnamon |
| nu:n | salt |
| bə:diya:nɨ | fennel seed |
| martsɨvă:gun | red pepper |
| masa:lɨ | spice(s) |
| ra:zmah | beans |
| l'ədɨr | turmeric |
| vo:n' | grocer |
| šõ:ṭh | ginger (dry) |



kə:šur vo:n'

vo:n' — grocer

<u>vo:n'</u> : k'a: haz gatshivɨ ?

What would you like, sir?

či:z — things
hund — of
lisṭ — list

<u>ašo:k</u> : me haz čhu či:zan hund lisṭ.

I have a list of things.

vanun — to tell, to say
le:khun — to write, to note down

<u>vo:n'</u> : vəniv haz k'ah k'ah. bi le:khɨ.

Tell me the items. I shall note them down.

tomul — rice
da:l — pulse

<u>ašo:k</u> : akh kilo: mədre:r, oḍ kilo: ča:y, tre kilo: tomul tɨ akh kilo: da:l.

One kilo of sugar, half a kilo of tea, three kilos of rice, and one kilo of <u>da:l</u>.

| | |
|---|---|
| kɔsɨ | which (fem.) |

vo:n' : kɔsɨ da:l ?

Which type of da:l?

| | |
|---|---|
| ra:zmah | beans |

ašo:k : ra:zmah da:l.

Beans.

vo:n' : beyi ma: haz gatshivɨ kẽh ?

Would you like anything else?

| | |
|---|---|
| masa:lɨ | spices |

ašo:k : ahanhaz, masa:lɨ.

Yes, spices.

vo:n' : k'ah k'ah masa:lɨ ?

What kind of spices?

| | |
|---|---|
| l'ədɨr | turmeric |
| šõ:ṭh | ginger (dry) |
| bə:diya:nɨ | fennel seed |
| martsɨvã:gan | red pepper |

ašo:k : oḍ oḍ kilo: l'ədɨr, šõ:ṭh, bə:diya:nɨ tɨ martsɨvã:gan.

Half a kilo each of turmeric, ginger, fennel seed, and red pepper.

| | |
|---|---|
| ə:lɨ və:lɨ | cardamom (and the like) |

<u>vo:n'</u> : ə:lɨ və:lɨ ma: kẽh ?

Would you perhaps want some cardamom, etc.?

| | |
|---|---|
| da:lči:n | cinnamon |
| nu:n | salt |

<u>ašo:k</u> : ahanhaz, əkis əkis rɔpyi ə:lɨ tɨ da:lči:n. a: beyi akh kilo: nu:n.

Yes, one rupee's worth of cardamom and one rupee's worth of cinnamon. Oh yes, also one kilo of salt.

<u>vo:n'</u> : beyi ma: kẽh ?

Anything else?

| | |
|---|---|
| bas | that's all |
| ku:t | how much |
| ka:l | time |

<u>ašo:k</u> : na haz bas. ku:t ka:l lagi ?

No, that is all. How long will it take?

| | |
|---|---|
| pandah | fifteen |
| minaṭh | minutes |

<u>vo:n'</u> : bas dəh pandah minaṭh.

Just ten or fifteen minutes.

<u>ašo:k</u> : kəts pə̃:sɨ gəyi ?

How much is it?

trɨh thirty

<u>vo:n'</u> : kul gəyi trɨh rɔpyi tɨ pantsah pə̃:sɨ.

The total is thirty rupees and fifty paise.

<u>ašo:k</u> : yim rəṭiv pə̃:sɨ.

Here is your money.

<u>vo:n'</u> : šukriya:.

Thank you.

NOTES: GRAMMAR: VOCABULARY: DRILLS: EXERCISES:

1.0. NOTES

1. A traditional type of vo:n' (grocer) is now restricted to the villages and the downtown areas of Srinagar. In recent years, some small department stores (or supermarkets) have come into being, though on a limited scale. It is still a pleasant experience to trade with a vo:n'. He takes out spices from sooty earthen pots covered with saucer-like earthen tops. He patiently cleans the dust from the tops and then dips a ladle-like spoon (or his nimble fingers) into the pot.

A gu:r or vo:n' is a very reliable source of the juicy gossip of the məhlɨ. While leisurely filling a client's order, he also fills you in on the details of the məhlɨ gossip.

2. da:l (English, 'pulse') refers to the (whole or broken) edible seeds of a variety of legumes, such as, beans, peas, or lentils.

3. bas (haz, mahra ) has been used in this lesson in the sense of 'that's all'. The lexical meaning of bas is 'stop' or 'enough'.

## 2.0. GRAMMAR

### 2.1. Echo-Items

#### 2.1.1. Echo-Items: Function

In this lesson, the echo-item ə:lɨ və:lɨ has been introduced. The main function of echo-items is indefinitization. The lexical items belonging to any of the word classes may be followed by an echo-item. An echo-item roughly means and the like. Thus, ə:lɨ və:lɨ means 'cardamom and the like'.

In the case of a subject noun followed by an echo-item, it means and the rest. Note the following example.

mohnɨ vohnɨ a:san nis̆a:th gə:mɨt'.

Mohan and the rest will have gone to Nishat (Garden).

#### 2.1.2. Echo-Items: Formation

An echo-item is a reduplication of a lexical item. The echo-item may, however, involve deletion or addition of a segment. For example, in və:lɨ, a consonant segment is added. Such items form a special set of compounds. An echo-item is not necessarily an independent lexical item, and may not have any meaning in isolation, e.g., və:lɨ in ə:lɨ və:lɨ. An echo-item is inflected in the same way as the item which it reduplicates. Note the following example.

ə:lan və:lan hund intiza:m c̆hu kormut.

The arrangement for (buying) cardamom and the like has been made.

2.1.3. Echo-Items Followed by Indefinitizer -ah

An echo-item may be followed by the indefinitizer -ah, if it occurs in the item which is reduplicated.

ə:lah və:lah trə:vɨvɨ ča:yi ?

Did you put cardamom and the like in the tea?

2.1.4. Echo-Items: Phonology

As noted above an echo-item is a reduplication of an item. However, it entails some phoneme substitution. Consider the following:

1. Initial consonant or vowel changes to /v/, except when the initial consonant is originally /v/.

   ḍal val — Dal Lake and the like

2. Initial /v/ changes to /p/.

   va:zɨ pa:zɨ — cook and the like

   v'as p'as — girl friend and the like

3. In the reduplicated item, /v/ is palatalized if the initial consonant in the main lexical item is palatalized.

   kh'on v'on — eating and the like

Note, however, that the initial consonant of an echo-item changes to /š/ in certain loan words, as shown below.

ana:p šana:p — nonsense and the like

## 2.2. Classifiers III

The following are used as measure words with liquids:

katrɨ

| | |
|---|---|
| dɔdɨ katrɨ | a drop of milk |

ph'or

| | |
|---|---|
| dɔdɨ ph'or | a drop of milk |

dɔtsh

| | |
|---|---|
| pā̃: dɔtsh | a handful of water |

Note also čhakh, p'ŭ:t, ratsh, and thomb which also may be used as measure words for liquids.

## 2.3. Numerals: 'ninety-one' to 'one hundred'

| | |
|---|---|
| akɨnamath | ninety-one |
| dunamath | ninety-two |
| tru(ɨ)namath | ninety-three |
| tsunamath | ninety-four |
| pə̃:tsɨnamath | ninety-five |
| šunamath | ninety-six |
| satɨnamath | ninety-seven |
| arɨnamath | ninety-eight |
| namɨnamath | ninety-nine |
| hath | hundred |

## 3.0. VOCABULARY

### 1. NOUNS

| | |
|---|---|
| ə:l | cardamom |
| ka:l | time |
| č̣i:z | thing(s) |
| tomul | rice |
| da:l | pulse, legumes |
| da:lči:n | cinnamon |
| nu:n | salt |
| bə:diya:nɨ | fennel seed |
| masa:lɨ | spice(s) |
| minaṭh | minute(s) |
| ra:zmah | beans |
| l'ədɨr | turmeric |
| vo:n' | grocer |
| šõ:ṭh | ginger (dry) |

### 2. VERBS

| | |
|---|---|
| le:khun | to write, to note down |
| vanun | to say, to tell |

## 4.0. DRILLS

Construction under focus:

ku:t ka:l lagi ?

<u>sava:l</u> : dopmavɨ haz, ku:t ka:l lagi ?

<u>ǰava:b</u> : bas mahra:, dəh pandah minaṭh lagan.

<u>sava:l</u> : dopmavɨ haz, ku:t pə̃:sɨ lagi ?

<u>ǰava:b</u> : bas mahra:, trɨh rɔpyi lagan.

<u>sava:l</u> : dopmavɨ haz, ku:t dɔd lagi ?

<u>ǰava:b</u> : bas mahra:, pə̃:tsh kilo: lagan.

<u>sava:l</u> : dopmavɨ haz, kɨ:t' kilo: lagan ?

<u>ǰava:b</u> : bas mahra:, vuh kilo: lagan.

<u>sava:l</u> : dopmavɨ haz, kɨ:t' tsũ:ṭh' lagan ?

<u>ǰava:b</u> : bas mahra:, trɨh tsatǰih tsũ:ṭh' lagan.

## 5.0. EXERCISES

Translate the following into Kashmiri.

Sir, is there a grocer here?

I would like to get one kilo of tea and three kilos of rice.

Do you have fennel seed and good red pepper?

How long will it take?

I have only fifteen minutes (to spare).

This is my list.

I am in a hurry.

# 16

šurə:him sabakh : puǰis sɨ:t' kathba:th

Lesson Sixteen : a conversation with a butcher

## 1. CONTEXTUAL FOCUS

A conversation with a Kashmiri puǰ (butcher) about buying various types of meat. In Kashmir, meat generally refers to mutton.

## 2. GRAMMATICAL FOCUS

The items sa:n 'with', and bagə:r 'without', and the comparative khɔtɨ 'than' are introduced. The verb bana:vun 'to make' appears.

## 3. LEXICAL FOCUS

Note the following lexical set.

| | |
|---|---|
| tsarɨvan | liver |
| neni | meat (mutton) |
| puǰ | butcher |
| matsh | ground (minced) meat |
| mo:či | intestinal part of meat |



puǰ tɨ ašo:k

puǰ — butcher

puǰ : k'a: haz gatshivɨ ?

What would you like, sir?

neni — meat

ašo:k : me gatshi akh kilo: neni. k'a: čhu re:ṭ ?

I want one kilo of meat. What is the price?

mo:či — intestinal part of meat
sa:n — with
bagə:r — without

puǰ : mo:či sa:n kinɨ mo:či bagə:r ?

(Do you want it) with intestines or without intestines?

ašo:k : na haz mo:či bagə:r.

(No) Without intestines.

puǰ : mo:či bagə:r čhu še rɔpyi kilo:.

It is six rupees a kilo without intestines.

ašo:k : ačha: diyiv akh kilo:.

All right, give me one kilo.

puǰ : beyi k'a: haz ?

What else, sir?

| | |
|---|---|
| matsh | ground (minced) meat |
| tsarɨvan | liver |

<u>aš̌o:k</u> : beyi akh kilo: matsh tɨ oḍ kilo: tsarɨvan.

I also want one kilo of ground meat and half a kilo of liver.

| | |
|---|---|
| bana:vun | to make |

<u>puǰ</u> : ač̌ha:, bɨ bana:vɨ matsh.

All right, I will prepare the ground meat.

<u>aš̌o:k</u> : tsarɨvan tɨ matsh ti č̌ha: š̌e rɔpyi kilo: ?

Are liver and ground meat both six rupees a kilo?

<u>puǰ</u> : nahaz, tsarɨvan č̌hu š̌e rɔpyi magar matsh č̌ha ə:ṭh rɔpyi kilo:.

No, sir, liver is six rupees a kilo, but the ground meat is eight rupees a kilo.

| | |
|---|---|
| khɔtɨ | than |
| droǰ | expensive (fem.) |

<u>aš̌o:k</u> : ač̌ha: matsh č̌ha tsarɨvanɨ khɔtɨ droǰ !

I see, the ground meat is more expensive than liver!

| | |
|---|---|
| ǰa:n | good (quality) |

<u>puǰ</u> : magar yi č̌ha ǰa:n matsh.

But this is good quality ground meat.

a$\check{s}$o:k : kul kəts pə̃:sɨ gəyi ?

What is the total bill?

| | |
|---|---|
| sadah | seventeen |
| kithɨkan | how (in what manner) |

puǰ : kul gəyi sadah rɔpyi. toh' kithɨkan niyiv yimɨ neni ?

The total bill is seventeen rupees. How will you carry this meat?

| | |
|---|---|
| ba:nɨ | pot |
| k'ath | in |
| ka:kaz | paper |
| manz | in |

a$\check{s}$o:k : toh' diyiv ka:kzas manz. bɨ nimɨ yath ba:nas k'ath.

Wrap it up (in paper). I will take it in this pot.

puǰ : ač̌ha:.

All right.

a$\check{s}$o:k : yim haz č̌hivɨ pə̃:sɨ.

Here is your money.

puǰ : $\check{s}$ukriya:.

Thank you.

NOTES: GRAMMAR: VOCABULARY: DRILLS: EXERCISES:

1.0. NOTES

1. A typically Kashmiri meat shop is operated by a Muslim or a Sikh. The Kashmir Pandits, unlike Brahmins in other parts of India, are voracious meat-eaters, but they do not associate themselves with the business of butchering.

A puǰ, also called a ganay 'butcher', usually cuts meat to your specifications.

2. The two terms neni and ma:z are used for meat (generally mutton). The Hindus call it neni and the Muslims ma:z.

## 2.0. GRAMMAR

### 2.1. Comparative Constructions

In this lesson we have introduced the comparative construction <u>matsh</u> <u>čha</u> <u>tsarɨvanɨ</u> <u>khɔtɨ</u> <u>droǰ</u> 'ground meat is more expensive than liver'. The comparative markers are <u>khɔtɨ</u>, <u>manz</u>, and <u>h'uh</u>. Consider the following.

matsh čha ǰa:n.

The ground meat is good.

matsh čha tsarɨvanɨ khɔtɨ ǰa:n.

The ground meat is better than liver.

#### 2.1.1. <u>manz</u>

Note the use of <u>manz</u> in the following:

miṭha:yan manz čhi barphi: ǰa:n.

Among sweetmeats, <u>barphi:</u> is good.

#### 2.1.2. <u>h'uh</u>

The form <u>h'uh</u> is used in the same sense as Hindi-Urdu <u>jaisa:</u>. It has the following forms:

| Masculine | | Feminine | |
|---|---|---|---|
| Singular | Plural | Singular | Plural |
| h'uh | hi(h) | hič | hiči |

h'uh has a wide use in a number of comparative collocat'ons. A number of such collocations are given below for reference. A student does not have to concentrate on these at this point, but they will be useful later.

(i) Color

| | |
|---|---|
| kruhun kɨṭika:l h'uh | black as darkness (or, black as night) |
| saphe:d šĭ:n h'uh | white as snow |
| vozul na:r h'uh | red as fire |
| l'odur gagur (gago:r) h'uh | yellow as a (scared) mouse |
| pron dɔdɨ maṭh h'uh | fair complexioned as a p'tcher of milk |
| čhot po:š h'uh | colourless like a (faded) flower |

(ii) Speed

| | |
|---|---|
| te:z trop' sɨtsan hiš | fast as a needle |

(iii) Shape

| | |
|---|---|
| həǰ dačhi rə̃:ṭh hiš | crooked as a grape vine |
| hol dã:dɨ mɨthɨr h'uh | crooked as a bull's urine |

(iv) S'ze

| | |
|---|---|
| v'əṭh mə:š hiš | fat as a she-buffalo |
| zə:viǰ kanɨ həpin' hiš | thin as a centipede |
| thod phras h'uh | tall as a poplar |
| tshoṭ ša:lɨloṭ h'uh | short as a jackal's ta'l |
| kad əliph h'uh | tall as an aleph |

2.2. Numerals: 'hundreds' and 'thousands'

Hundreds are formed by adding hath (or šath) to a card'nal number. Note the following examples.

| | |
|---|---|
| akh hath | one hundred |
| tso:r hath | four hundred |

Thousands are formed by adding sa:s to cardinal numbers. Note the following examples.

| | |
|---|---|
| akh sa:s | one thousand |
| tso:r sa:s | four thousand |

In order to form numbers above a hundred, tɨ 'and' is added after the main number. Note the following examples.

| | |
|---|---|
| akh hath tɨ akh | one hundred and one |
| tso:r sa:s tɨ tso:r | four thousand and four |

The item lač̣h is used for 'one lakh' (one hundred thousand) and karo:r for 'one hundred lakh'.

## 3.0. VOCABULARY

### 1. NOUNS

| | |
|---|---|
| ka:kaz | paper |
| kursi: | chair |
| tsarɨvan | liver |
| neni | meat (mutton) |
| puǰ | butcher |
| ba:da:m(ɨ) | almond(s) |
| ba:nɨ | pot(s) |
| matsh | ground meat |
| mo:či | intestinal part of meat |

### 2. VERBS

| | |
|---|---|
| bana:vun | to make |

### 3. ADJECTIVES

| | |
|---|---|
| ǰa:n | good |
| drog (m.) | expensive |
| šrog (m.) | inexpensive |

### 4. ADVERBS

| | |
|---|---|
| kithɨkan | how (in what manner) |

## 4.0. DRILLS

1. Construction under focus:

mo:či sa:n čhu pə̃:tsh rɔpyi kilo:.

mo:či bagə:r čhu še rɔpyi kilo:.

---

<u>sava:l</u> : mɔ̃ǰi kɨ:tis haz čha ?

<u>ǰava:b</u> : ha:kɨ sa:n čha əkis rɔpyi g'əḍ.

<u>sava:l</u> : yi ṭe:bɨl kɨ:tis haz čhu ?

<u>ǰava:b</u> : kursi: sa:n čhu pantsa:han rɔpyan.

<u>sava:l</u> : ča:yi kap kɨ:tis haz čhu ?

<u>ǰava:b</u> : dɔdɨ bagə:r čhu dəhan pə̃:san kap.

2. Construction under focus:

_______ čha: _______ khɔtɨ drog ?

---

<u>sava:l</u> : za:mutdɔd čha: a:mi dɔdɨ khɔtɨ drog ?

<u>ǰava:b</u> : ahanhaz, za:mutdɔd čhu a:mi dɔdɨ khɔtɨ drog.

<u>sava:l</u> : gɔla:b čha: pampo:šav khɔtɨ drog' ?

<u>ǰava:b</u> : ahanhaz, gɔla:b čhi pampo:šav khɔtɨ drog'.

<u>sava:l</u> : ə:lɨ čha: ba:da:mav khɔtɨ drɔǰi ?

<u>ǰava:b</u> : ahanhaz, ə:lɨ čha ba:da:mav khɔtɨ drɔǰi.

<u>sava:l</u> : tsũ:ṭh' čha: ṭangav khɔtɨ drog' ?

<u>ǰava:b</u> : ahanhaz, tsũ:ṭh' čhi ṭangav khɔtɨ drog'.

<u>sava:l</u> : ho:ṭal čha: havasbo:ṭav khɔtɨ šrog' ?

<u>ǰava:b</u> : ahanhaz, ho:ṭal čhi havasbo:ṭav khɔtɨ šrog'.

<u>sava:l</u> : muǰi čha: pa:lki khɔtɨ šrɔǰi ?

<u>ǰava:b</u> : hanhaz, muǰi čha pa:lki khɔtɨ šrɔǰi.

<u>sava:l</u> : za:mutdɔd čha: tsa:mni khɔtɨ šrog ?

<u>ǰava:b</u> : ahanhaz, za:mutdɔd čhu tsa:mni khɔtɨ šrog.

## 5.0. EXERCISES

1. Answer orally the questions given after the following passage.

kəši:ri manz čhi puǰ mɨsarma:n ya: sikh a:sa:n. yim čhi duka:nan manz ta:zɨ neni kɨna:n. neni kilo: čhu lagbag šan rɔpyan a:sa:n. yim čhi matsh ti kɨna:n. subɨhan čhi yiman ta:zɨ matsh a:sa:n.

Questions:

kəši:ri kam čhi puǰ a:sa:n ?

kə:šir' puǰ kati čhi neni kɨna:n ?

k'ah, neni čha: ta:zɨ a:sa:n ?

neni kilo: kɨ:tis čhu ?

kə:šir' puǰ čha: matsh kɨna:n ?

yiman kar čhi ta:zɨ matsh a:sa:n ?

2. Translate the following into Kashmiri.

I would like some fresh meat.

How much do you want?

I want one kilo without intestines.

All right, also give me half a kilo of ground meat.

But is it fresh?

Of course, everything is fresh.

# IV

## CONVERSATIONS

# 17

sadə:him sabakh : kəši:ri p'aṭh kathba:th

Lesson Seventeen : a conversation on Kashmir

## 1. CONTEXTUAL FOCUS

An informal conversation about the main physical features of Kashmir--its population, area, language, etc.

## 2. GRAMMATICAL FOCUS

Note the use of compound sentences and extended tense forms. the verbs bo:lun 'to speak' and ǰaldi: a:sɨn' 'to be in a hurry' appear.

## 3. LEXICAL FOCUS

Note the following lexical set.

| | |
|---|---|
| ḍu:gri: | the Dogri language |
| jom | Jammu (Tawi) |
| ladə:khi: | the Ladakhi language |
| ladə:kh' | a Ladakhi |

mohnɨ : namaska:r ašo:kji:.

Greetings, Ašo:k.

ašo:k : namaska:r mohanji:.

Greetings, Mohan.

mohnɨ : toh' čhivɨ va:ray ?

How are you?

ašo:k : ahansə: va:ray.

I am all right.

mohnɨ : toh' kar ə:vɨ kəši:ri ?

When did you come to Kashmir?

| | |
|---|---|
| ra:th | yesterday |
| baḍɨ | very |

ašo:k : bɨ a:s ra:th. baḍɨ khu:bsu:rath čhi kəši:r.

I came yesterday. Kashmir is very beautiful.

<u>mohnɨ</u> : ahansə: kəši:r čhi khu:bsu:rath.

Yes, Kashmir is beautiful.

<u>ašo:k</u> : toh' čhivɨ kəši:ri: basa:n ?

Do you live in Kashmir?

<u>mohnɨ</u> : a: bɨ čhus kəši:ri: basa:n.

Yes, I do.

| | |
|---|---|
| kɨ:t' | how many |
| lu:kh | people |
| šəyitə:ǰih | forty-six |

<u>ašo:k</u> : kəši:ri kɨ:t' lu:kh čhi ro:za:n ?

What is the population of Kashmir?

<u>mohnɨ</u> : kəši:ri čhi lagbag šəyitə:ǰih lačh lu:kh ro:za:n.

The population of Kashmir is approximately forty-six lakhs.

<u>ašo:k</u> : kəši:r kɨ:ts bəḍ čhi ?

How big is Kashmir?

| | |
|---|---|
| kul | total |
| rɔkbɨ | area |
| sɔ:d zɨ | two and a quarter |
| mɔrbɨ kilo:mi:ṭar | square kilometers |

<u>mohnɨ</u> : kəši:ri hund kul rɔkbɨ čhu lagbag sɔ:d zɨ lačh mɔrbɨ kilo:mi:ṭar.

The total area of Kashmir is approximately two and a quarter lakh square kilometers.

bo:lun — to speak

<u>aŠo:k</u> : kəŠi:ri Čha: siriph kə:Šur bo:la:n ?

Is only Kashmiri spoken in Kashmir?

jom — Jammu
ḍu:gri: — Dogri
lada:kh — Ladakh
ladə:khi: — Ladakhi (language)

<u>mohnɨ</u> : ahansə:, kəŠi:ri manz Čhi siriph kə:Šur bo:la:n. magar jemi Čhi ḍu:gri: bo:la:n tɨ lada:khɨ Čhi ladə:khi: bo:la:n.

Yes, In Kashmir only Kashmiri is spoken. But in Jammu, Dogri is spoken, and in Ladakh, Ladakhi is spoken.

<u>aŠo:k</u> : toh' Čhivɨ siriph kə:Šur bo:la:n ?

Yes, I speak only Kashmiri.

mutlak — concerning
ǰaldi: a:sɨn' — to be in a hurry

<u>aŠo:k</u> : me Čhi tohi sɨ:t' kəŠi:ri mutlak beyi ti kathba:th karɨn'. magar az nɨ, az Čha me ǰaldi:.

There are other things concerning Kashmir that I want to talk to you about. But not today, I am in a hurry.

<u>mohnɨ</u> : a: zəru:r.ačha: namaska:r.

Yes, certainly. Goodbye.

<u>aŠo:k</u> : namaska:r.

Goodbye.

NOTES: GRAMMAR: VOCABULARY: DRILLS: EXERCISES:

1.0. NOTES

1. The term kəši:r is used in this and the next lesson in a broad sense, and refers to what is officially the Jammu and Kashmir State. The term kəši:r, however, normally refers to only the Kashmiri speaking areas of the State. On the whole, we have used the term in this latter sense throughout this book.

2. Administrative divisions of Kashmir

The combined State of Jammu and Kashmir is comprised of three units: Jammu, Kashmir, and Ladakh. The total population of the State is 4,615,176. These three provinces are further divided into the following administrative districts.

The Anantnag district: Population 830,455; Language: Kashmiri.

The Baramulla district: Population 775,657; Language: Kashmiri.

The Doda district: Population 341,858; Languages: Kashmiri 45%, Bhadarwahi 12%, Gojri 9%, Siraji-Kashmiri 8%, Dogri 7%, Pahari 6%, Kishtwari 4%, Pogli 3%, Padari 2%.

The Jammu district: Population 730,884; Languages: Dogri 81%, Punjabi 12%, Other Languages 7%.

The Kathua district: Population 274,165; Language: Bhadarwahi.

The Ladakh district: Population 105,001; Languages: Ladakhi 56%, Balti 37%, Buddhi 2%, Tibetan 2%, Bropka 1%, Kashmiri 1%.

The Poonch district: Population 170,598.

The Rajouri district: Population 220,730.

The Srinagar district: Population 826,820; Language: Kashmiri.

The Udhampur district: Population 339,008; Languages: Dogri 78%, Gojri 10%, Kashmiri 9%, Punjabi 1%, Bakerwali 1%, Other Languages 1%.

Note: The figures for population given above have been taken from *The J & K Year Book and Who's Who*, (Ranbir Publications, Srinagar, 1970). However, the percentages for language distribution come from the *Census of India, 1961*. More recent information on language distribution was not available at the time this book was written.

## 2.0. GRAMMAR

### 2.1. Sentence Types

In the following section (see also p. 71) we shall attempt to recapture some of the sentence types discussed in the earlier sections on grammar. We shall also present the main sentence types in Kashmiri.

#### 2.1.1. Copula Sentences

The verb a:sun 'to be' is used in the copulative sense. The forms of a:sun are the same as the auxiliaries (see p. 72). Consider the following sentences in which the verb a:sun takes three different types of predicate complements.

(a) noun phrase complement

mohnɨ ĉhu ṭi:ĉar.

Mohan is a teacher.

(b) an adjectival phrase complement

mohnɨ ĉhu thod.

Mohan is tall.

(c) an adverbial phrase complement

mohnɨ ĉhu kamras manz para:n.

Mohan is reading in his room.

#### 2.1.2. Intransitive Sentences

By an intransitive sentence, we mean those sentences which do not take an object.

mohnɨ voth.

Mohan got up.

2.1.3. Transitive Sentences

By a transitive sentence we mean those sentences which take an object.

mohnan čeyi ča:y.

Mohan drank (some) tea.

For the types of transitive sentences see

2.1.4. Double Object Sentences

Double object sentences are those which take two objects.

mohnan dits mozu:ras ča:y.

Mohan gave tea to the laborer.

2.1.5. Causative Sentences

(See pp. 154-155.)

## 3.0. VOCABULARY

### 1. NOUNS

| | |
|---|---|
| ordu: | Urdu |
| ǰom | Jammu (place name) |
| ṭi:čar | teacher |
| ḍu:gri: | Dogri (language) |
| panǰe:b' | Punjabi (language), a Punjabi |
| batɨ | cooked rice |
| mɔrbɨ mi:l | square mile(s) |
| ra:th | yesterday |
| rɔkbɨ | area |
| lač̌h | lakh, one hundred thousand |
| ladə:kh' | a Ladakhi |
| ladə:khi: | Ladakhi (language) |
| ladakh | Ladakh (place name) |
| lu:kh | people |

### 2. VERBS

| | |
|---|---|
| bo:lun | to speak |

### 3. CONJUNCT VERBS

| | |
|---|---|
| thod vɔthun | to stand up |
| pathar bihun | to sit down |
| ǰaldi: a:sɨn' | to be in a hurry |

4. ADJECTIVES

| | |
|---|---|
| thod (m.) | tall |
| panǰe:b' | Punjabi |
| poz (m.) | true |
| ladə:kh' | Ladakhi |

5. ADVERBS

| | |
|---|---|
| z'a:dɨtar | mainly |
| va:rɨ va:rɨ | slowly |
| vun' | just now |

## 4.0. DRILLS

1. Construction under focus:

   kəši:ri čha: siriph kə:šur bo:la:n ?

   sava:l : ǰemi čha: siriph ḍu:gri: bo:la:n ?

   ǰava:b : nasə:, ǰemi čhi nɨ siriph ḍu:gri: bo:la:n, tati čhi kə:šur tɨ panǰe:b' ti bo:la:n.

   sava:l : kə:šir' čha: siriph batɨ kh'ava:n ?

   ǰava:b : ahansə:, kə:šir' čhi siriph batɨ kh'ava:n.

   sava:l : ǰemi čha: ḍu:grɨ siriph lipṭan ča:y čava:n ?

   ǰava:b : ahansə:, ǰemi čhi ḍu:grɨ siriph lipṭan ča:y čava:n.

2. Constructions under focus:

   mohnɨ vothɨ ?

   mohnɨ voth.

   sava:l : dopmavɨ hasə: mohnɨ gavɨ ?

   ǰava:b : ahansə:, mohnɨ gav ra:th.

   sava:l : dopmavɨ hasə: šilɨ bi:ṭhɨ pathar ?

   ǰava:b : ahansə:, ši:lɨ bi:ṭh vun' pathar.

   sava:l : dopmavɨ hasə: ši:lɨ šǒǰi ?

   ǰava:b : nasə: ši:lɨ šǒjnɨ vuni.

   sava:l : dopmavɨ hasə: ra:mɨ b'u:ṭhɨ pathar ?

   ǰava:b : nasə: ra:mɨ b'u:ṭh nɨ vuni pathar.

## 5.0. EXERCISES

1. Answer orally the questions given after the following passages.

(a) kəši:r čha paha:ḍan p'aṭh akh khu:bsu:rath ǰa:y. kəši:ri manz čhi lagbag šeyitə:ǰi: lač̌h lu:kh ro:za:n. yi čhu poz ki kəši:ri manz čhi lu:kh z'a:dɨtar kə:šur ya: ḍu:gri: bo:la:n.

Questions:

kəši:r kitsh ǰa:y čha ?

kəši:ri manz kɨ:t' lu:kh čhi ro:za:n ?

kəši:ri manz kosɨ zaba:n čhi bo:la:n?

kə:šir' čha: beyi kǎh zaba:n ti za:na:n ?

(b) ši:lɨ ə:s bihith. patɨ vətsh sɔ thod. təmis o:s soku:l ne:run. sɔ yeli to:rɨ yiyi patɨ beh sɔ beyi. təmis čha s'aṭha: kə:m karɨn'.

Questions:

ši:lɨ k'ah ə:s kara:n ?

ši:lɨ vətshɨ thod ?

ši:las kot o:s ne:run ?

yeli ši:lɨ soku:lɨ yiyi sɔ k'ah kari ?

ši:las kɨ:ts kə:m čha karɨn' ?

2. Translate the following into Kashmiri.

The total area of Kashmir is roughly two lakhs and a quarter square kilometers. It is larger than Switzerland. In Kashmir, there are several gardens and lakes. The lakes have lotuses, and the gardens are filled with roses, narcissi, and other flowers.

# 18

arɨdə:him sabakh : kə̌si:ri hɨnd' lu:kh

Lesson Eighteen : the people of Kashmir

## 1. CONTEXTUAL FOCUS

A brief conversation about the religions, festivals, and the dress of Kashmiris. The main religious groups in Kashmir are Muslim, Hindu, Sikh, and Buddhist. There is a brief discussion on the ph'aran and saree. The ph'aran is a garment worn in kə̌si:r (see Notes).

## 2. GRAMMATICAL FOCUS

The following verbs appear: parun 'to read', tshɨnun 'to wear', mana:vun 'to celebrate', prɨtshun 'to ask', and samkhun 'to meet'.

## 3. LEXICAL FOCUS

Note the following lexical set.

| | |
|---|---|
| tshɨnun | to wear |
| de:və:li: | Diwali (Hindu festival of lights) |
| du:t' | saree |

| | |
|---|---|
| ph'aran | (a Kashmiri garment) |
| bəḍ' doh | festivals |
| mana:vun | to celebrate |
| ramza:n | Ramdan (Muslim festival) |
| š̌ilva:r kəmi:z | salwār kameez |
| he:rath | Shivaratri (Hindu festival) |

<u>ašo:k</u> : namaska:r, mohanji:.

Greetings, Mohanji.

<u>mohnɨ</u> : namaska:r ašo:kji:. k'a: sə: va:ray čhivɨ ?

Greetings, Ashok. How are you?

| | |
|---|---|
| parun | to read |
| kita:b | book |

<u>ašo:k</u> : ahansə: va:ray. bɨ čhus para:n kəši:ri p'aṭh akh kita:b.

I am fine. I am reading a book on Kashmir.

<u>mohnɨ</u> : ačha:, ti gav ǰa:n.

Really? That is good.

<u>ašo:k</u> : kha:s ǰa:n kita:b čhanɨ. tavay čhi me kəši:ri mutlak. təhi kĕh sava:lɨ pritshɨn'.

It is not a particularly good book. That is why I have to ask you some questions concerning Kashmir.

| | |
|---|---|
| zəru:r | certainly |

<u>mohnɨ</u> : a: zəru:r.

Yes, certainly.

| | |
|---|---|
| mazhab | religion |

<u>ašo:k</u> : kə:šr'an hund mazhab k'ah čhu ?

What is the religion of Kashmiris?

akuy | only one
--- | ---

mohnɨ : sə:ri: kə:šir' čhinɨ aki: mazhabɨk'. yeti čhi mɨsarma:n, hend', sikh tɨ bo:d.

Kashmiris are not of one religion. We have Muslims, Hindus, Sikhs, and Budhists.



kə:šur mɨsarma:n



kə:šur h'ond (baṭɨ)



kə:šur sikh



kə:šur bo:d (ladə:kh')

ašo:k : ačha: kəši:ri čha: tso:r mazhab ?

Are there really four religions in Kashmir?

mohnɨ : ahansə: adɨ k'ah !

Yes, of course!

| | |
|---|---|
| z'a:dɨ | more |

<u>ašo:k</u> : magar mɨsarma:n čha: z'a:dɨ ?

But are they mostly Muslims?

<u>mohnɨ</u> : ahansə:, mɨsarma:n čhi z'a:dɨ.

Yes, they are mostly Muslims.

| | |
|---|---|
| kam | which |
| bəḍ'doh | festivals |

<u>ašo:k</u> : kəši:ri kam bəḍ'doh čhi ?

What are the festivals of Kashmir?

| | |
|---|---|
| ramza:n | Ramdan (Muslim festival) |
| mana:vun | to celebrate |
| he:rath | Shivratri (Hindu festival) |
| de:və:li: | Diwali (Hindu festival) |
| hu:l' | Holi (a festival of color) |

<u>mohnɨ</u> : kə:šir' mɨsarma:n čhi ramza:n mana:va:n, hend' čhi he:rath tɨ de:və:li: mana:va:n. lada:khas manz čhi bo:d alag bəḍ'doh mana:va:n. sikh čhi guru go:bind singh jiyun zanɨmd'an mana:va:n. ḍu:grɨ čhi hu:l' mana:va:n.

Kashmiri Muslims celebrate <u>Ramdan</u>. The Hindus celebrate <u>Shivratri</u> and <u>Diwali</u>. In Ladakh the Budhists have separate <u>festivals</u>. The Sikhs celebrate the birthday of Guru Govind Singhji. The Dogras celebrate the Holi festival.

| | |
|---|---|
| sə:ri: | all |
| ph'aran | phiran (see Notes) |
| tshɨnun | to wear |



ph'aran

<u>ašo:k</u> : sə:ri: kəšir' čha: ph'aran tshɨna:n ?

Do the Kashmiris wear the <u>phiran</u>?

<u>mohnɨ</u> : ahansə:, sə:ri: kə:šir' čhi ph'aran tshɨna:n.

Yes, they do.

zana:nɨ — women

<u>ašo:k</u> : zana:nɨ k'ah čhi tshɨna:n ?

What do the women wear?

| | |
|---|---|
| baṭɨ zana:nɨ | Kashmiri Pandit women |
| du:t' | saree (also sari) |
| du:t' kara:n | to wear a saree (sari) |
| šilva:r kəmi:z | salwar kameez |



du:t'



šilva:r kəmi:z

<u>mohnɨ</u> : kəši:ri manz čhi sa:r'ay zana:nɨ ph'aran ya: šilva:r kəmi:z tshɨna:n, magar baṭɨ zana:nɨ čha du:t' ti kara:n.

In Kashmir women wear the <u>phiran</u> or the <u>šilva:r</u> <u>kəmi:z</u>, and the Hindu women also wear the <u>saree</u>.

| | |
|---|---|
| pɔša:kh | dress |

<u>ašo:k</u> : ph'aran čhu baḍɨ khu:bsu:rath pɔša:kh.

The <u>phiran</u> is a very attractive dress.

| | |
|---|---|
| garɨm | warm |
| ti | also |

<u>mohnɨ</u> : a:, garɨm ti.

Yes, and warm too.

| | |
|---|---|
| garɨ | home |
| kath ba:th | conversation |
| madath | help |

<u>ašo:k</u> : šukriya:, bɨ čhus le:kha:n kəši:ri mutlak garɨ. yi kath ba:th diyɨ s'aṭha: madath.

Thank you. I am going to write home about Kashmir. This conversation will help me greatly.

| | |
|---|---|
| beyi | again |
| samkhun | to meet |
| pagah | tomorrow |

<u>mohnɨ</u> : ač̌ha:, beyi samkhav pagah.

All right, let's meet again tomorrow.

<u>ašo:k</u> : ahansə:, zəru:r. namaska:r.

Yes, certainly. Goodbye.

<u>mohnɨ</u> : namaska:r.

Goodbye.

NOTES: GRAMMAR: VOCABULARY: DRILLS: EXERCISES:

1.0. NOTES

1. The total population of Kashmir province, according to the Census of 1961, is 1,899,438. The ethnic distribution is as follows:

| | |
|---|---|
| Muslims | 1,793,300 |
| Hindus | 89,102 |
| Sikhs | 16,713 |
| Others | 323 |

2. The ramza:n is the Muslim festival Ramdan.

3. The he:rath (shivra:tri:) is the main religious festival of the Kashmiri Pandits. It is celebrated in the month of pha:gun (February-March). It falls on the thirteenth day of the dark fortnight. In the rest of India, it is celebrated as shivra:tri: (the night of Shiva).

4. The de:və:li:, the Hindu festival of lights, is celebrated all over India. It usually comes during the month of November, and is celebrated with great enthusiasm in the Jammu province.

5. A ph'aran is the traditional Kashmiri cloak-like garment. The ph'arans worn by Kashmiri Panditanis and Muslim women are different in shape. Sometimes it has an inner garment, much like a lining, which is called a po:tsh. The ph'aran for winter, especially for men, is called a lo:čh. A ph'aran of a Kashmiri woman is an extremely decorated garment, and is usually in bright colors.

The origin of the term ph'aran is uncertain. It is claimed by some that the word came from the Persian pi:ra:han 'a long shirt'. It is also said that it was introduced in Kashmir after the Muslim conquest in order to veil the charm and beauty of Kashmiri women.

The ph'aran and kã:gɨr (see p. 393) form an ideal combination for withstanding the severe Kashmiri winters, and mark a Kashmiri distinct on the Indian sub-continent.

## 2.0. GRAMMAR

### 2.1. Verbs without Causative Forms

There are two small groups of verbs which are not causativized. The first group may be termed action verbs, and the second group verbs of feeling or mental state. (See below 2.1.1. and 2.1.2.)

#### 2.1.1. Action Verbs

| | |
|---|---|
| čha:vun | to hit (against wall, stone, etc.) |
| dapun | to tell, to say |
| ne:run | to leave |
| vɔthun | to get up |
| atsun | to enter |
| bakun | to talk nonsense |
| th'akun | to boast, to show off |

#### 2.1.2. Verbs of Feeling or Mental State

| | |
|---|---|
| bre:ṭhun | to be senile |
| azma:vun | to put to a test |
| kã:čhun | to yearn |
| tsa:lun | to bear, to tolerate |
| za:gun | to watch (with evil intent) |
| ḍẽ:šun | to see |
| yatshun | to desire |
| gatshun | to want |
| drə̃:ṭhun | to become stunted |

## 3.0. VOCABULARY

### 1. NOUNS

| | |
|---|---|
| kathba:th | conversation |
| kita:b | book |
| garɨ | home |
| zana:nɨ | woman (women) |
| de:və:li: | Diwali (the festival of lights) |
| du:t' | saree (sari) |
| pagah | tomorrow |
| boḍ doh | festival |
| mazhab | religion |
| madath | help |
| ramza:n | Ramdan |
| ši̇lva:r kəmi:z | salwar kameez (dress) |
| he:rath | Shivra:tri: (a festival) |
| hu:l' | Holi (a festival) |

### 2. VERBS

| | |
|---|---|
| tshɨnuṇ | to wear |
| parun | to read |
| mana:vun | to celebrate |
| samkhun | to meet |

### 3. CONJUNCT VERBS

| | |
|---|---|
| du:t' karɨn' | to wear a saree (sari) |

4. ADJECTIVES

| | |
|---|---|
| garɨm | warm |

5. ADVERBS

| | |
|---|---|
| zəru:r | certainly |
| sə:ri: (m.) | all |

4.0. DRILLS

1. Construction under focus:

bɨ čhus para:n kəši:ri p'aṭh kita:b.

---

sava:l : dopmavɨ mahra: toh' k'ah čhivɨ kara:n ?

ǰava:b : bɨ mahra: čhus para:n kəši:ri p'aṭh kita:b.

sava:l : dopmavɨ mahra: toh' k'ah čhivɨ kara:n ?

ǰava:b : bɨ mahra: čhus kh'ava:n ṭe:blas p'aṭh tsoṭ.

sava:l : dɔpmavɨ haz toh' kithɨkan čhivɨ soku:l gatsha:n ?

ǰava:b : bɨ haz čhus gatsha:n ṭãgas k'aṭh soku:l.

sava:l : dɔpmavɨ mahra: toh' kath k'ath čhivɨ ča:y čava:n ?

ǰava:b : bɨ mahra: čhus čava:n khə:sis k'ath ča:y.

sava:l : dopmavɨ mahra: toh' kas sɨ:t' čhivɨ ḍal gatsha:n?

ǰava:b : bɨ mahra: čhus ši:las sɨ:t' ḍal gatsha:n.

2. Construction under focus:

bɨ o:sus para:n kəši:ri p'aṭh kita:b.

---

sava:l : dopmavɨ mahra: toh' k'ah ə:sivɨ para:n ?

ǰava:b : bɨ mahra: o:sus para:n kəši:ri p'aṭh kita:b.

sava:l : dopmavɨ mahra: su k'ah o:s para:n ?

ǰava:b : su mahra: o:s para:n kəši:ri p'aṭh kita:b.

sava:l : dopmavɨ mahra: sɔ kot ə:s gatsha:n ?

ǰava:b : sɔ mahra: ə:s soku:l·gatsha:n.

sava:l : dopmavɨ hasə: toh' kath k'ath ə:sivɨ ča:y čava:n ?

ǰava:b : bɨ hasə: o:sus khə:sis k'ath ča:y čava:n.

sava:l : dopmavɨ mahra: tim kas sɨ:t' ə:s' ḍal gatsha:n.

ǰava:b : tim mahra: ə:s' ši:las sɨ:t' ḍal gatsha:n.

5.0. EXERCISES

1. Translate the following into Kashmiri.

   I used to take a boat from the Dal Gate.

   Sheela used to eat cherries and apples in the Nishat Garden.

   Kashmiri men wear a ph'aran and the women wear a saree.

   I would like to read some books on Gulmarg and Pahalgam.

2. Write a theme of ten sentences in Kashmiri about Kashmir and the Kashmiri people.

# 19

kunɨvuhim sabakh : kə:š̆r'an hund kh'an

Lesson Nineteen : Kashmiri food

## 1. CONTEXTUAL FOCUS

A conversation about various vegetarian and non-vegetarian Kashmiri dishes.

## 2. GRAMMATICAL FOCUS

The passive construction (ga:dɨyin ranɨnɨ) is introduced. The following verbs appear: bɔvun 'to grow', ranun 'to cook', tagun 'to know how to do', and phikir barɨn' 'to worry'.

## 3. LEXICAL FOCUS

Note the following lexical set.

| | |
|---|---|
| gɔgǰi | turnips |
| gɔš̆ta:bɨ | (meat balls cooked in milk) |
| tsoṭ | Indian bread (Hindi-Urdu chapati) |
| da:ni | paddy |
| nadɨr' | (stems of the Nymphaea lotus) |

| | |
|---|---|
| batɨ | cooked rice |
| matsh | (ground meat dish in the shape of balls) |
| mɔ̃ǰi | kohlrabi |
| yakhɨn' | (meat cooked with yogurt) |
| ro:ganǰo:š | (a red-colored meat dish) |
| vã:gan | eggplants (brinjals) |
| sabzi: | vegetable |
| ha:kh | (a green leafy vegetable, collard) |

<u>ašo:k</u> : namaska:r mohanji:. k'a:sə: va:ray čhivɨ ?

Greetings, Mohan. How are you?

<u>mohnɨ</u> : namaska:r ašo:kǰi:. toh' čhivɨ va:ray ?

Greetings, Ashok. How are you?

| | |
|---|---|
| kh'an | food |

<u>ašo:k</u> : az čhi me kə:šris kh'anas mutlak sava:l.

Today I have (some) questions about Kashmiri food.

<u>mohnɨ</u> : a: zəru:r.

Yes, certainly.

<u>ašo:k</u> : kə:šr'an hund kh'an k'ah čhu ?

What is the (typical) food of Kashmiris?

| | |
|---|---|
| ša:man | evening |
| kh'on | to eat |
| tsoṭ | Indian bread (Hindi-Urdu, <u>chapati</u>) |

<u>mohnɨ</u> : kə:šir' čhi subɨhan ti ša:man batɨ kh'ava:n. jemi čhi sə:ri: tsoṭ kh'ava:n.

The Kashmiris eat rice both in the morning and in the evening. All the people in Jammu eat bread (<u>chapatis</u>).

da:ni — paddy
bɔvun — to grow

<u>aŠo:k</u> : kəŠi:ri Čha: da:ni bɔva:n ?

Does paddy grow in Kashmir?

<u>mohnɨ</u> : ahansə: adɨk'ah.

Yes, of course.

<u>aŠo:k</u> : kəŠi:ri Čha: lu:kh neni kh'ava:n ?

Do people in Kashmir eat meat?

<u>mohnɨ</u> : ahansə: kəŠi:ri Čhi mɨsarma:n tɨ hend' dɔŠivəy neni kh'ava:n.

Yes, in Kashmir, both Muslims and Hindus eat meat.

drɔǰi — expensive

<u>aŠo:k</u> : aČha: neni Čha: drɔǰi ?

Tell me, is meat expensive?

sabzi: — vegetables

<u>mohnɨ</u> : a: neni Čha sabzi: khɔtɨ drɔǰi.

Yes, meat is more expensive than vegetables.

məhŠu:r — well-known

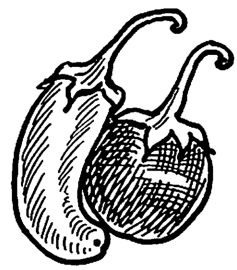
<u>aŠo:k</u> : kəši:rihɨnz kosɨ sabzi: čha məhšu:r ?

Which vegetables of Kashmir are well-known?

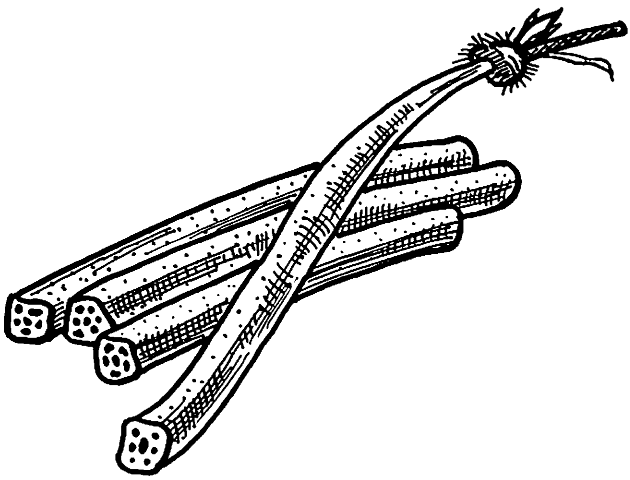
| | |
|---|---|
| ha:kh | (a green leafy vegetable, collard) |
| nadɨr' | lotus stems |
| vã:gan | eggplants |



ha:kh



vã:gan



nadɨr'

<u>mohnɨ</u> : kə:šir' čhi va:rya:han kɨsman hɨnzɨ sabzi: kh'ava:n. magar məhšu:r sabzi: čha ha:kh, nadɨr' tɨ vã:gan.

Kashmiris eat many kinds of vegetables, but the famous ones are <u>ha:kh</u>, lotus stem, and eggplant.

bas — just

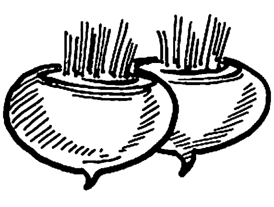
<u>aśo:k</u> : bas ha:kh, nadɨr' tɨ vã:gan ?

Just <u>ha:kh</u>, lotus stem, and eggplant?

mɔ̃ǰi — kohlrabi
gɔgǰi — turnips



mɔ̃ǰi



gɔgǰi

mohnɨ : nasə: mõǰi tɨ goǧǰi ti.

Not only these, but kohlrabi and turnips as well.

ašo:k : mõǰi tɨ goǧǰi p'an kheni kuni doh.

One day I must eat kohlrabi and turnips.

mohnɨ : kə:šir' čhi da:l ti kh'ava:n.

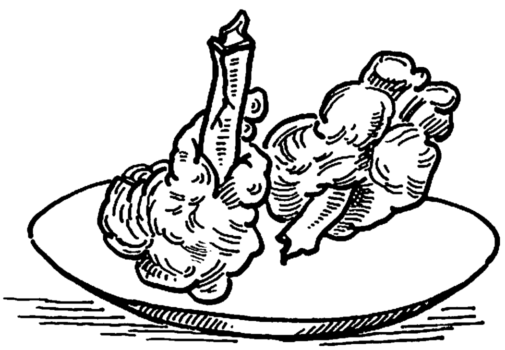
Kashmiris eat dal also.

| | |
|---|---|
| kithɨpə:ṭh' | in what manner |
| ranun | to cook |

ašo:k : kə:šir' kithɨpə:ṭh' čhi neni rana:n ?

How do Kashmiris cook meat?

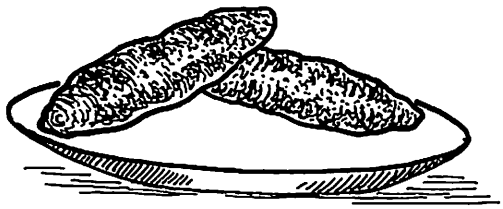
| | |
|---|---|
| ro:ganǰo:š | (a red-colored meat dish) |
| yakhɨn' | (meat cooked with yogurt) |
| gošta:bɨ | (meat balls cooked in milk) |
| matsh | minced (ground) meat |



gošta:bɨ



ro:ganǰo:š



matsh

<u>mohnɨ</u> : k'a:sə: toh' čhivɨ na: kh'ava:n ro:ganǰo:š, yakhɨn', gošta:bɨ ya: matsh ?

Well, do you not eat <u>ro:ganǰo:š</u>, <u>yakhɨn'</u>, <u>gošta:bɨ</u>, or <u>matsh</u>?

<u>ašo:k</u> : ahansə: kh'ava:n čhus. ačha: ro:ganǰo:š kithɨpə:ṭh' čhi bana:va:n ?

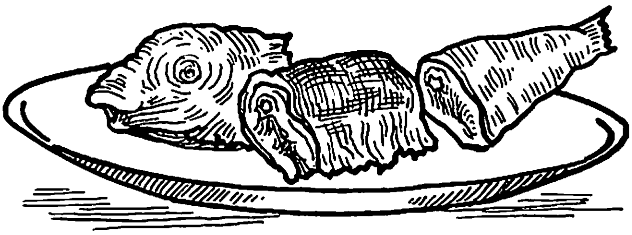
Yes, I do. Well, how does one cook <u>ro:ganǰo:š</u>?

| | |
|---|---|
| no:kar | cook (servant) |
| kunivizɨ | sometime |

<u>mohnɨ</u> : so:n no:kar čhu baḍɨ ǰa:n ro:ganǰo:š bana:va:n. kunivizɨ yiyiv tɨ vučhiv.

Our cook makes very good <u>ro:ganǰo:š</u>. (Why don't you) come sometime, and see (how he does it).

| | |
|---|---|
| ga:ḍɨ | fish |



ga:ḍɨ

<u>ašo:k</u> : yeti čha: ga:ḍɨ a:sa:n ?

Is there fish in Kashmir?

| | |
|---|---|
| vethi manz | in the Vitasta |
| kɨsmɨ kɨsmɨči | of several types |
| ṭravɨṭ | trout |

<u>mohnɨ</u> : ahansə:, vethi manz čha kismɨ kismɨči ga:ḍi a:sa:n. kunidoh yiyiv so:n garɨ yetič ṭravɨṭ ga:ḍ kheni.

Yes, the river Vitasta has several types of fish. Come to our house someday and eat the trout of this place.

| | |
|---|---|
| tagun | to know how to |

<u>ašo:k</u> : tɔhi čhavɨ taga:n ga:ḍɨ ranɨni ?

Do you know how to cook fish?

phikir barɨn' — to worry

<u>mohnɨ</u> : toh' mɨ bəriv phikir, ga:ḍɨ yin ranɨnɨ. so:n no:kar čhu ga:ḍɨ ti ǰa:n rana:n.

Do not worry. The fish will be cooked. Our servant knows how to cook good fish too.

<u>ašo:k</u> : a: teli yimɨ bɨ. kə:šir ga:ḍ čha zəru:r khen'.

Very well, then I will certainly come. I (really) have to eat Kashmiri fish.

<u>mohnɨ</u> : ahansə: zəru:r.

Yes, (you) certainly (do)!

<u>ašo:k</u> : ačha:, namaska:r.

All right. Goodbye.

<u>mohnɨ</u> : namaska:r.

Goodbye.

NOTES: GRAMMAR: VOCABULARY: DRILLS: EXERCISES:

1.0. NOTES

1. The Kashmiris are essentially rice eaters and non-vegetarians. The daily food of a typical Kashmiri consists of batɨ 'rice', ha:kh 'collard', sometimes neni 'mutton', and occasionally an additional vegetable. The ha:kh is cooked with a considerable quantity of water. This water is called ras. The ras serves as a very thin gravy with which rice is eaten. In kəši:r, wheat is eaten mainly in the form of cakes and bread to go with tea. Rice is replaced by wheat in a regular meal (usually in the form of chapati 'Indian bread') only on medical advice or when rice is in short supply.

2. As stated earlier, neni (Muslim Kashmiri na:ṭɨ or ma:z) generally means mutton.

3. The main Kashmiri vegetables are the following:

nadɨr' (the stem of the Nymphaea lotus) is cooked in several ways, e.g., nadɨr' yakhɨn', nadɨr' čurmɨ, nadɨr' da:l, nadɨr' o:lav;

ha:kh (leafy vegetable, collard) is an essential part of Kashmiri food. It is boiled in a great quantity of water with very few spices;

gɔgǰi (turnips) is the main root vegetable during the winter. It is prepared as several kinds of dishes, e.g., ra:zmah gɔgǰi, tshaṭɨ gɔgǰi, and gɔgǰi nadɨr'; and

o:lav (potatoes) are the main ingredient in the well-known Kashmiri dish damɨo:lav (Hindi dama:lu:).

2.0. GRAMMAR

2.1. The Subjunctive Construction

A subjunctive construction is used, among other things, to express desire. Consider the following:

dapa:n čhus ga:ḍ khemɨhə: !

I (want) to eat fish!

tre:šah čamɨhə: !

I would like to drink (some) water!

2.2. The Passive Construction

The passive construction is not frequent in Kashmiri. In this lesson, ga:dɨ yin ranɨnɨ (fish will be cooked) is introduced.

A passive sentence shows agreement between the verb and the object. In such constructions, the forms of the verb yun are added with the ablative. The passive construction in Kashmiri generally has a deleted agent in the same way as in Hindi-Urdu.

2.2.1. The Semantic Range of Passive

The semantic range of the passive construction in Kashmiri is roughly the folowing.

1. capacity

neni yinɨ kh'anɨ ?

Can meat be eaten?

In this sentence, the doubt is whether a person has the capacity to eat meat, say, as opposed to vegetables. It is, however, ambiguous. It may also mean that there is doubt whether the meat is properly cooked. It also has the basic mean'ng of a passive sentence, namely, 'will the meat be eaten (by me, you, etc.)?'.

2. ability

me yiyi nɨ čith' le:khnɨ angri:ziyas manz.

I will not be able to write the letter in Engl'sh.

Note that one interpretation of this sentence is 'I don't have the ability to write a letter in English'.

The intransitive passives of the following type generally function in both of the above categories.

šɔngnɨ čhunɨ yiva:n.

vɔthnɨ čhunɨ yiva:n.

gatshnɨ čhunɨ yiva:n.

asnɨ čhunɨ yiva:n.

ro:znɨ čhunɨ yiva:n.

## 3.0. VOCABULARY

### 1. NOUNS

| | |
|---|---|
| kh'an | food |
| ga:ḍ | fish |
| gɔgɨǰ | turnip |
| gɔšta:bɨ | (a meat dish cooked with milk) |
| tsoṭ | Indian bread (chapati) |
| ṭro:ṭh ga:ḍ | trout |
| da:ni | paddy |
| nadur | lotus stem |
| no:kar | servant |
| matsh | ground meat |
| mõḍ | kohlrabi |
| yakhɨn' | (a meat dish cooked with yogurt) |
| ro:ganǰo:š | (a red-colored meat dish) |
| vã:gun | eggplant |
| ša:m | evening |
| sabzi: | vegetable(s) |
| ha:kh | (a green leafy vegetable) (see Notes) |

### 2. VERBS

| | |
|---|---|
| kh'on | to eat |
| tagun | to know how to |
| bɔvun | to grow |
| ranun | to cook |

3. CONJUNCT VERBS

| | |
|---|---|
| phikir barɨn' | to worry |

4. ADJECTIVES

| | |
|---|---|
| məhšu:r | famous |

5. ADVERBS

| | |
|---|---|
| kithɨpə:ṭh' | how, in what manner |
| kunivizi | sometime |

## 4.0. DRILLS

1. Construction under focus:

me čhi kə:šris kh'anas mutlak sava:l.

---

me čhu šẽ:kra:ča:ras mutlak sava:l.

ši:las čhu he:rɨts mutlak sava:l.

tohi čhuvɨ baǰi na:vi mutlak sava:l.

asi čhi vozl'an po:šan mutlak sava:l.

tse čhuy kə:šris ro:ganǰo:šas mutlak sava:l.

asi čhi kə:šri tsa:mni mutlak sava:l.

2. Construction under focus:

toh' mɨ bəriv phikir ga:ḍɨ yin ranɨnɨ.

---

<u>sava:l</u> : dopmavɨ mahra:, kə:m yiya: karnɨ ?

<u>ǰava:b</u> : toh' mɨ bəriv phikir, kə:m yiyi karnɨ.

<u>sava:l</u> : dopmavɨ mahra:, kita:b yiya: parɨnɨ ?

<u>ǰava:b</u> : toh' mɨ bəriv phikir, kita:b yiyi parɨnɨ.

<u>sava:l</u> : dopmavɨ haz, ča:y yiya: čanɨ ?

<u>ǰava:b</u> : toh' mɨ bəriv phikir, ča:y yiyi čanɨ.

sava:l : dopmavɨ mahra:, ḍal yiya: gatshɨnɨ ?

ǰava:b : toh' mɨ bəriv phikir, ḍal yiyi gatshɨnɨ.

sava:l : dopmavɨ mahra:, neni yinɨ kh'anɨ ?

ǰava:b : toh' mɨ bəriv phikir, neni yin kh'anɨ.

sava:l : dopmavɨ mahra: kathɨ yinɨ karnɨ ?

ǰava:b : toh' mɨ bəriv phikir, kathɨ yin karnɨ.

5.0. EXERCISES

1. In the following sentences, fill in the blanks with the subjunctive forms of the appropriate verbs (the forms are given in English).

   Ši:lɨ tɨ bɨ _would go_ tot magar asi gatshi tse:r.

   bɨ _would drink_ ča:y magar me čhi ǰaldi:.

   Ši:lɨ _would read_ kita:b magar vakhɨt čhus nɨ.

   ašo:k _would come_ yot magar tati kəmis thavi ?

2. Translate the following passive sentences into Kashmiri.

   The book will be read.

   ro:ganǰo:š will be cooked.

   Milk will be delivered.

   Food will be eaten.

# 20

vuhim sabakh : kəši:ri sə:r karun

Lesson Twenty : on sight-seeing in Kashmir

## 1. CONTEXTUAL FOCUS

A conversation on the places worth visiting in and around Srinagar. The main tourist attractions mentioned are gulmarɨg, pəhəlga:m, and vɔlur.

## 2. GRAMMATICAL FOCUS

Note the use of the following conjunct verbs: sə:r karun 'to go sight-seeing', mašvarɨ d'un 'to give advice', khɔš karun 'to like', and kohas khasun 'to climb a mountain, to hike'.

The following verbs also appear: karun 'to do', pakun 'to walk', me:lun 'to be available', and sõ:čun 'to think'.

## 3. LEXICAL FOCUS

Note the following lexical sets.

| | |
|---|---|
| əmra:kədal | Amira Kadal (place name) |
| kohas khasun | to climb a mountain, to hike |
| gure:z | Gurez (place name) |

| | |
|---|---|
| gur'savə:r' | horseback riding |
| ṭu:risṭ | tourist |
| du:r | far |
| pakun | to walk |
| banḍɨpu:r | Bandipora (place name) |
| mi:l | a mile |
| risepšan | reception |
| sə:r karun | to go sight-seeing |
| senṭar | center |

<u>ašo:k</u> : namaska:r, mohanǰi:.

Greetings, Mohan.

khabar — news

<u>mohnɨ</u> : namaska:r, k'ah čhi khabar ?

Greetings, what's new?

sõ:čun — to think
n'abar — outside
sə:r karun — to go sight-seeing
mašvarɨ d'un — to give advice

<u>ašo:k</u> : bɨ čhus sõ:ča:n siri:nagrɨ n'abar gatshɨhə: sə:r karni. toh' di:tav mašvarɨ k'ah čhum karun.

I am thinking of going sight-seeing outside Srinagar. (Please) tell me how I should go about it.

kɔhas khasun — to hike
gur'savə:r' — horseback riding
na:visə:r — boating
khɔš karun — to like

<u>mohnɨ</u> : tɔhi čha: gur'savə:r', na:visə:r, kinɨ kohas khasun khɔš kara:n ?

Do you like horseback riding, boating, or hiking?




gur'savə:r'

aŠo:k : me čhi khoš kara:n gur'savə:r' ti tɨ na:visə:r ti.

I like both horseback riding and boating.

| | |
|---|---|
| kəts | how many |
| haphtɨ | week(s) |

mohnɨ : kətsan haphtan čhuvɨ sə:r karun ?

How many weeks do you want to spend sight-seeing?

<u>ašo:k</u> : əkis dɔn haphtan.

One or two weeks.

khə:trɨ — for

<u>mohnɨ</u> : ačha:, gur'sava:ri khə:trɨ gətshiv toh' gulmargi tɨ pəhəlga:m. na:visə:rɨ khə:trɨ gav vɔlur sa:rivɨy khɔtɨ ǰa:n.

Very well, for horseback riding you go to Gulmarg and Pahalgam. Wular Lake is the best place for boating.

ku:t — how much
du:r — far

<u>ašo:k</u> : vɔlur ku:t du:r čhu ?

How far is Wular Lake?

lagbag — about, approximately
trɨh — thirty
h'akun — to be able to
bandɨpu:r — Bandipur (place name)
gure:z — Gurez (place name)

<u>mohnɨ</u> : siri:nagrɨ p'aṭhɨ a:si lagbag trɨh mi:l. magar vɔlrɨ p'aṭhɨ hekiv toh' banḍɨpu:r tɨ gure:z ti gətshith.

It should be about thirty miles from Srinagar. But from Wular Lake you can also go to Bandipur and Gurez.

| | |
|---|---|
| bas | bus |

ašo:k : sə:r karnɨ khə:trɨ kati čha bas ya: ṭeksi: bana:n ?

Where does one get the bus or taxi for sight-seeing?

| | |
|---|---|
| prath | every |
| intiza:m | arrangement |
| ṭu:risṭ | tourist |
| risepšan | reception |
| senṭar | center |

mohnɨ : toh' hekiv prath či:zuk intiza:m ṭu:risṭ risepšan senṭras p'aṭh ya: əmra:kədlɨ kərith.

You can make all the (necessary) arrangements at the Tourist Reception Center or at Amira Kadal.

| | |
|---|---|
| yim | these |
| ǰa:yi | places |
| me:lun | to be available |

ašo:k : ṭu:risṭ senṭras p'aṭh čha: yiman ǰa:yan mutlak kita:bɨ ṭi me:la:n ?

Does one also get literature (books) about these places at the Tourist Center?

mohnɨ : ahansə: adɨk'a:, prath kãh či:z.

Yes, of course, everything.

iǰa:zath — permission

<u>aŝo:k</u> : ač̌ha: me diyiv iǰa:zath, bɨ gatshɨ. namaska:r.

All right. Sorry, I have to go now. Goodbye.

mohnɨ : namaska:r.

Goodbye.

NOTES: GRAMMAR: VOCABULARY: DRILLS: EXERCISES:

1.0. NOTES

1. bandɨpu:r (Bəndipora) is a small town of four thousand people located on the bank of vɔlur (see below).

2. vɔlur (Wular Lake), located at the west end of the valley, is one of the largest expanses of fresh water in Asia. It is thirty-two miles from Srinagar and is approachable both by road and by river. The river v'atasta: (Jhelum) flows into and out of vɔlur, and eventually joins the river Indus in the Punjab. The lake is filled with hil (weeds) and fish, especially mahsi:r. One gets a picturesque view of the surrounding mountains of the Pir Panchal from there.

## 2.0. GRAMMAR

### 2.1. Conjunct Verbs

In this lesson we have introduced several verbs of the following type.

| | |
|---|---|
| sə:r karun | to go for an outing, to go sightseeing |
| mašvarɨ d'un | to give advice |
| kohas khasun | to climb a mountain |
| khɔš karun | to like |
| intiza:m karun | to make arrangements |

A large number of such verbs with noun verb combination have traditionally been termed conjunct verbs. In Hindi-Urdu this term is used for such verbs as sɛr karna:, mašvara: de:na: (karna:), pasand a:na:, and intiza:m karna:.

A large number of conjunct verbs, especially those with karun, form identical sets with sapdun 'to happen, to take place'. Note the following examples.

intiza:m sapdun

khɔš sapdun

mašvarɨ sapdun

Notice that the above are intrasitive verbs.

2.2. The Verb me:lun

In this lesson, the verb me:lun appears in the sense of 'to be available'. This is not the only use of this verb. Below are some of the senses in which it may be used.

(a) to be available

tati me:li mədre:r.

Sugar is available there.

gulmargi čha: ga:ḍɨ me:la:n ?

Is fish available at Gulmarg?

(b) to receive

asi me:li tankha: pɨ:tsimi doh.

We will receive our salary on the fifth day.

tɔhi kar me:livɨ sɔ kita:b ?

When will you receive that book ?

(c) to find

yeli me sɔ kita:b me:li bɨ dimo:vɨ tɔhi.

When I find that book, I shall give it to you.

me čhunɨ ši:lun garɨ me:la:n.

I cannot find Sheela's house.

(d) <u>to meet</u>

bɨ me:lɨ ši:las ḍalge:ṭɨ niš.

I will meet Sheela near the Dal Gate.

əs' čhinɨ soku:las manz me:la:n.

We do not meet inside the school.

## 3.0. VOCABULARY

### 1. NOUNS

| | |
|---|---|
| khabar | news |
| gure:z | Gurez (place name) |
| gur'savə:r' | horseback riding |
| ǰa:y | place |
| ṭu:risṭ | tourist |
| tankhah | salary |
| na:visə:r | boating |
| banḍɨpu:r | Bandipora (place name) |
| bas | bus |
| mi:l | mile |
| iǰa:zath | permission |
| intiza:m | arrangement |
| risepšan | reception |
| senṭar | center |
| haphtɨ | week(s) |

### 2. VERBS

| | |
|---|---|
| pakun | to walk |
| me:lun | to be available |
| sŏ:čun | to think |
| h'akun | to be able to |

3. CONJUNCT VERBS

| | |
|---|---|
| kohas khasun | to climb a mountain, to hike |
| khɔš karun | to like |
| mašvari d'un | to give advice |
| intiza:m karun | to make arrangements |
| sə:r karun | to go sight-seeing, to go for an outing |

4. ADVERBS

| | |
|---|---|
| du:r | far |
| lagbag | approximately |

## 4.0. DRILLS

1. Construction under focus:

   tɔhi čha: gur'savə:r', na:visə:r kinɨ kohas khasun khɔš kara:n.

---

<u>sava:l</u> : tse čhuyi za:mutdɔd, o:m dɔd kinɨ ča:y khɔš kara:n ?

<u>ǰava:b</u> : me čhunɨ za:mutdɔd ya: o:m dɔd khɔš kara:n, me čhi ča:y khɔš kara:n.

<u>sava:l</u> : tɔhi čha: ṭeksi: khasun, na:vi khasun kinɨ paydal pakun khɔš kara:n.

<u>ǰava:b</u> : me čhunɨ ṭeksi: khasun ya: na:vi khasun khɔš kara:n, me čhu paydal pakun khɔš kara:n.

<u>sava:l</u> : tɔhi čha: matsh, ro:ganǰo:š kinɨ ga:ḍɨ pasand yiva:n.

<u>ǰava:b</u> : me čha matsh tɨ ga:ḍɨ pasand yiva:n, me čhunɨ ro:ganǰo:š pasand yiva:n.

<u>sava:l</u> : timan čha: vă:gan, damɨo:lav kini gɔgǰi khɔš yiva:n.

<u>ǰava:b</u> : timan čhi vă:gan ti gɔgǰi khɔš yiva:n, timan čhini damio:lav khɔš yiva:n.

2. Construction under focus:

me čhi khɔš kara:n <u>tsū:ṭh'</u> ti tɨ <u>tā̃g</u> ti.

(a) Substitute the following word pairs in place of the underlined items in the construction under focus.

(ro:ganǰo:s, barphi:), (gɔšta:bi, ha:kh), (damio:lav, tsa:man), (ča:y, tsoṭ), (muǰi, nadɨr'), (pampo:š, gɔla:b).

(b) Construct five sentences in Kashmiri based on the following model. In these sentences use the adjectives given in the list below.

me čhi khɔš kara:n vɔzɨl' tsū:ṭh' ti tsok' vā̃:gan.

<u>Adjectives</u>: modɨr, bəḍ', sabɨz, ta:zɨ, ni:ǰi, lɔkuṭ, thəd', garɨm, v'oṭh, saphe:d.

## 5.0. EXERCISES

1. Read the following passage aloud and answer orally the questions following it.

kəši:ri sə:r karun čhunɨ muškil. tati čha na:vɨ, ṭeksi:, gur' tɨ basɨ me:la:n. s'aṭha: lu:kh čhi ḍū:gan manz ti sə:r kara:n. prath ǯa:yi čhi ho:ṭal yiman manz ro:znuk tɨ kh'anuk intiza:m čhu.

Questions:

kəši:ri sə:r karun cha: muškil ?

sə:r karnɨ khə:trɨ k'ah k'ah čhu kəši:ri me:la:n ?

k'ah lu:kh čha: ḍū:gan manz ti sə:r kara:n ?

kəši:ri manz čha: ho:ṭal ?

prath ǯa:yi čha: ro:znuk tɨ kh'anuk intiza:m ?

2. Translate the following sentences into Kashmiri.

I would like to go horseback riding in Gulmarg.

Is Baramulla very far from Wular Lake?

I can not spend more than a week in Pahalgam.

You can get books near the post office at Amira Kadal.

Are there books about the Shankracharya Temple?

# 21

akɨvuhim sabakh : na:vi sə:r karun

Lesson Twenty-One : going on a boat ride

## 1. CONTEXTUAL FOCUS

This covers a conversation about the places in Kashmir which can be visited in a shikə:r' (shikara). There is also a brief discussion on ḍũ:gɨ (a large boat), and bahats (a barge).

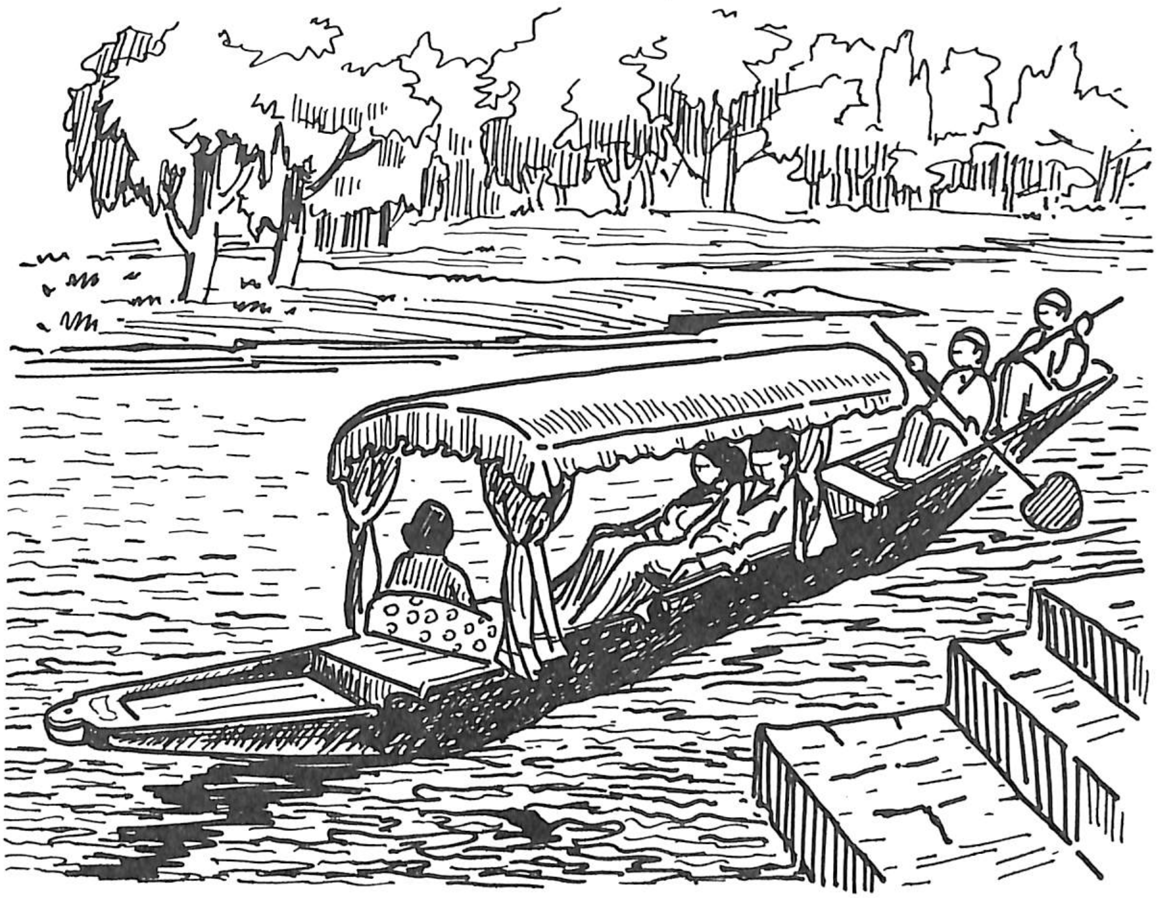
## 2. GRAMMATICAL FOCUS

Note the conjunct verbs vakhɨt lagun 'to consume time', khabar a:sɨn' 'to know', and mazɨ yun 'to enjoy'. The verbs sa:run 'to carry' and khasun 'to ride' appear.

## 3. LEXICAL FOCUS

Note the following lexical set.

| | |
|---|---|
| ḍũ:gɨ | (a large boat) |
| nigi:n | Nigin Lake |
| bahats | barge |
| po:ši ba:g | flower garden |
| šikə:r' | shikara |
| havasbo:ṭ | houseboat |



na:visə:r

<u>ašo:k</u> : namaska:r, mo:hanji:.

Greetings, Mohan.

<u>mohnɨ</u> : k'a: sə: va:ray čhivɨ ?

How are things?

<u>ašo:k</u> : va:ray hasə:. bɨ a:s az na:vi sə:rɨč kath karni. na:vi sə:r čhu zəru:r karun.

Fine! I came today to talk with you about sight-seeing in a boat. I must go sight-seeing in a boat.

v'ath — The Jehlum River (Vitasta)

<u>mohnɨ</u> : adɨ su čha: muškil. siri:nagras manz čhu ǰi:li ḍal, beyi čha v'ath.

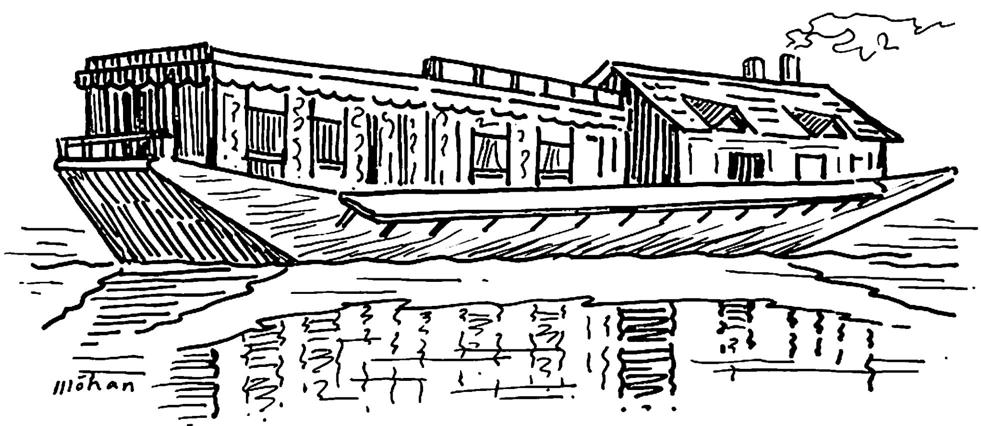
Well, that is not difficult. In Srinagar we have Dal Lake and the Vitasta River.

khabar a:sɨn' — to know

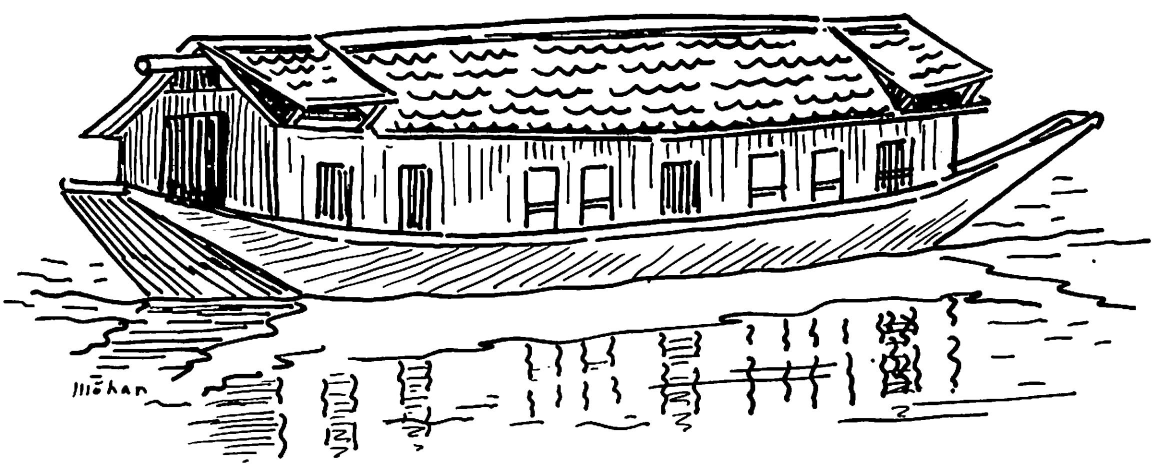
<u>ašo:k</u> : ahansə:, khabar čham.

Yes, I know that.

šika:ri — boats (Hindi-Urdu, <u>shikara</u>)
havasbo:ṭ — houseboat
bahats — a barge
ḍu:gɨ — (a large boat)



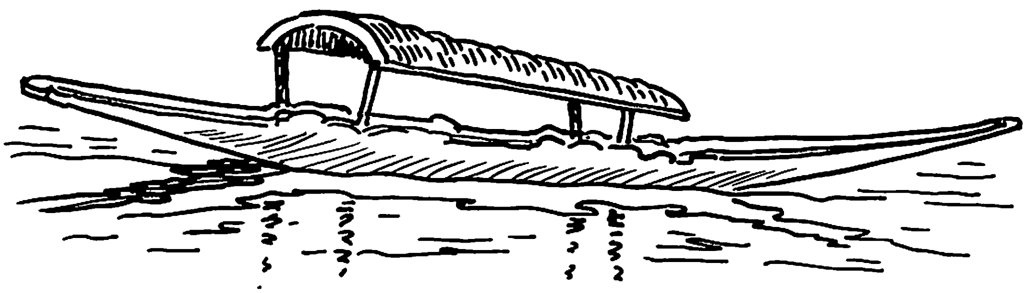

havasbo:ṭ




ḍū:gɨ

mohnɨ : ḍalas manz čhi šika:ri tɨ havasbo:ṭ. vethi manz čhi šika:ri, bahatsɨ tɨ ḍū:gɨ.

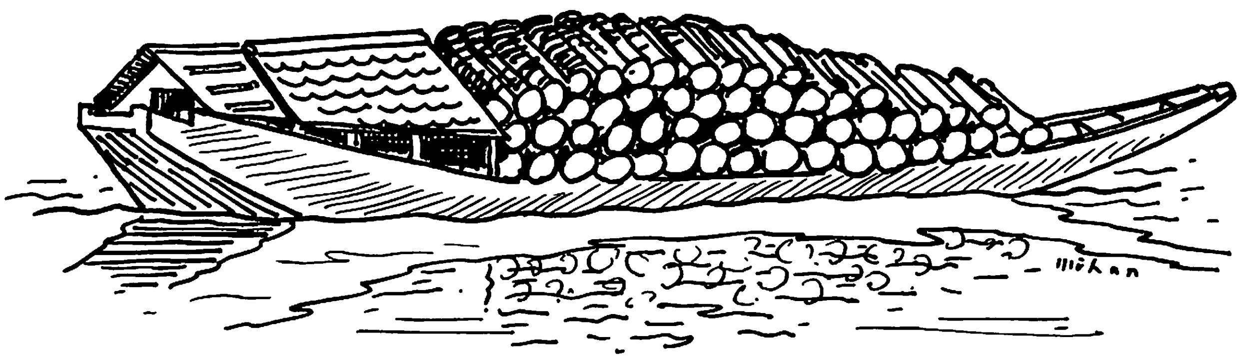
There are shikaras and houseboats in Dal Lake. There are shikaras, barges, and ḍū:gɨ on the Jhelum River.



šikə:r'

ašo:k : bahatsɨ k'ah čhi a:sa:n ?

What is a bahats?



bahats

| | |
|---|---|
| bəḍ | big |
| da:ni | paddy |
| z'un | firewood |
| ba:kay | other |
| bo:r | load |
| sa:run | to carry |

<u>mohnɨ</u> : bahats č̣hi akh s'aṭha: bəḍ na:v a:sa:n. bahatsi manz č̣hi z'un, da:ni tɨ ba:kay bo:r sa:ra:n. bahatsi manz č̣hi ro:za:n ti.

A <u>bahats</u> is a very big boat in which firewood, paddy, and other loads are carried. Also, people live on it.

<u>aŝo:k</u> : ḍalas manz k'ah čhu ?

What is in Dal Lake?

| | |
|---|---|
| khasun | to ride |
| po:ŝi ba:g | flower gardens |
| nigi:n | Nigin Lake |
| kə:phi: | enough |

<u>mohnɨ</u> : ḍalas manz čhi sondar ŝika:ri. ḍal ge:ṭɨ p'aṭhɨ khəsiv ŝika:ri, patɨ gətshiv nigi:n tɨ po:ŝi ba:gan. zɨ tso:r ganṭɨ čhi kə:phi:.

There are beautiful <u>shikaras</u> on Dal Lake. You can take a boat from the Dal Gate and then go to Nigin Lake and to the flower gardens. Two to four hours are enough.

| | |
|---|---|
| kəts | how many |

<u>aŝo:k</u> : kəts ropyi lagan ?

How much will it cost?

mohnɨ : bas pə̃:tsh še rɔpyi.

Just five or six rupees.

ašo:k : pə̃:tsh še rɔpyi čhu nɨ z'a:dɨ.

Five or six rupees is not very much.

mohnɨ : magar vethi manz na:vi sə:r čhu drog.

But sight-seeing on a boat on Vitasta River is expensive.

| | |
|---|---|
| k'a:zi | why |

ašo:k : k'a:zi ?

Why?

| | |
|---|---|
| vi:ras ta:m | up to the Weir |
| šahar | city |
| dəh | ten |

mohnɨ : əmbra:kədlɨ p'aṭhɨ vi:ras ta:m čhu kə:phi: du:r. magar toh' vučhiv so:ruy šahar, bas dəh bah rɔpyi lagnavɨ.

It is a long distance from Amira Kadal to the Weir. However, you will see the whole city. It will cost you just ten to twelve rupees.

| | |
|---|---|
| ku:t | how much |
| vakhɨt | time |

ašo:k : ku:t vakhɨt lagi ?

How long will it take?

| | |
|---|---|
| tso:r | four |

<u>mohnɨ</u> : bas tso:r pə̃:tsh ganṭɨ.

Just four or five hours.

| | |
|---|---|
| beyi kati | where else |
| mumkin | possible |

<u>aŝo:k</u> : beyi kati ĉhu na:visə:r mumkin ?

Where else is sight-seeing by boat possible?

| | |
|---|---|
| rə:ts | nights |

<u>mohnɨ</u> : siri:nagrɨ p'aṭhɨ gətshiv vɔlur. zɨ tre rə:ts lagnavɨ.

You (can) go from Srinagar to Wular Lake. It will take you three or four nights.

| | |
|---|---|
| boḍ | big (mas., sing.) |
| ǰi:l | lake |

<u>aŝo:k</u> : vɔlur ĉha: boḍ ǰi:l ?

Is Wular Lake a big lake?

| | |
|---|---|
| e:ŝya: | Asia |
| doyum | second |

mohnɨ : ahansə:, yi čhu e:šya:s manz doyum boḍ ǰi:l.

Yes, it is the second largest lake in Asia.

ašo:k : vɔlur ku:t boḍ čhu ?

How big is Wular Lake?

| | |
|---|---|
| sa:ḍɨ bah | twelve and a half |
| rɔkbɨ mi:l | square mile |
| vəhrith (vahra:vun) | spread over |

mohnɨ : yi čhu sa:ḍan bahan rɔkbɨ mi:lan p'aṭh vəhrith.

It is spread over twelve and a half square miles.

ašo:k : ačha: kəši:ri manz čhu na:vi sə:r zəru:r karun.

Well, I must go sight-seeing by a boat in Kashmir.

mohnɨ : ahansə: adɨk'a:.

Yes, of course.

| | |
|---|---|
| van' | now |

ašo:k : šukriya:, bɨ gatsɨ van'.

Thank you. I must go now.

mohnɨ : ačha: namaska:r.

All right, goodbye.

ašo:k : namaska:r.

Goodbye.

NOTES: GRAMMAR: VOCABULARY: DRILLS: EXERCISES:

1.0. NOTES

1. A havasbo:ṭ (mas., houseboat) provides western style living accommodations of one, two, or more bedrooms. A small dũ:gɨ with the traditional (Kashmiri style) cooking facilities is normally attached to it. Part of the houseboat may also be used by the owner or the attendants as their living quarters. The houseboats are ranked by the government according to the facilities provided by the owner. A large number of houseboats are kept in and around Dal Lake.

2. A dũ:gɨ (mas.) is a traditional boat used for carrying sightseers. It is also used as a permanent living accommodation, especially on the Vitasta River.

3. A bahats (fem., sing., barge) is the main mode of carrying heavy freight down the Vitasta River. It is used for carrying firewood, lumber, paddy, bricks, stones, etc. A part of it is also used by the owner as a living accommodation.

4. A _šikə:r'_ (fem., sing., boat) is a small, fast-moving, hand-paddled boat. There are two types of _šika:ri_ (fem., plu.). One, specially decorated and with spring seats, is used exclusively for sightseers. The other type, a more modest one, is used mainly to ferry people across the Vitasta River at various points, and also to provide an alternate means of transportation for getting around Srinagar.

In this lesson, _vethi manz na:vi sə:r_ refers to a trip down the Vitasta River, starting from _boḍ ḍa:kha:nɨ_ (the head post office) and ending at _vi:r_ (the Weir). The city of Srinagar is situated on both banks of the Vitasta River and has been called "the city of seven bridges". In recent years, however, more bridges have been built.

## 2.0. GRAMMAR

### 2.1. The Verb lagun

In this lesson the verb lagun has been used in the sense of duration, i.e., ku:t vakhɨt lagi? 'How long will it take?'. This verb has a wide range of contexts in which it functions. Consider the following:

(a) price

bu:ṭh thi:kh karnas ku:t lagi ?

How much will it cost to repair the shoes?

ča:yi kapas ku:t lagi ?

How much will a cup of tea cost?

(b) duration

yeti p'aṭhɨ əmra:kədal ta:m ku:t vakhɨt lagi ?

How long will it take from here to Amira Kadal?

ro:ganǰo:šas lag'a: t'u:tuy vakhɨt ?

Will ro:ganǰo:š take only that much time?

(c) quantity

kəmi:zi ku:t kapur lagi ?

How much cloth will be needed for a shirt?

ph'arnas kəts gaz kapur lagi ?

How many yards of cloth will it take to make the ph'aran?

(d) <u>physical</u> <u>state</u>

tse čhuy ongǰi logmut.

You have hurt your finger.

ma tul vɔṭɨ, dab lagi:.

Do not jump. You will have a fall.

vučhith pakh yuth nɨ šur'an dakɨ lagi.

Walk carefully so that the children do not get pushed.

ši:las ləǰ bɔčhi, ča:y dis.

Sheela is feeling hungry. Give her (some) tea.

(e) <u>mental</u> <u>state</u>

ši:las mɨ van yi, təmis lagi dakɨ.

Do not tell this to Sheela. She will be shocked.

(f) <u>festivity</u>

tulɨmuli čhu az me:lɨ logmut.

There is a <u>me:la:</u> at <u>tulɨmul</u> today.

kəši:ri čha prath r'atɨka:li numə:yiš laga:n.

There is an exhibition in Kashmir every summer.

(g) <u>opportunity</u>

mohnas yeli mo:kɨ lagi su yiyi.

When Mohan gets an opportunity he will come.

(h) <u>use</u>

yi davah kath kath čhu laga:n ?

What are the various uses of this medicine?

yi bu:ṭh lagi nɨ kuni.

These shoes are no good.

3.0. VOCABULARY

1. NOUNS

| | |
|---|---|
| e:šya: | Asia |
| ongɨǰ | finger |
| kəmi:z | shirt |
| kapur | cloth |
| gaz | yard |
| ganṭɨ | hour |
| z'un | firewood |
| ḍŭ:gɨ | a large boat (see Notes) |
| davah | medicine |
| da:ni | paddy |
| numə:yiš | exhibition |
| po:ši ba:g | flower garden |
| bahats | barge |
| bu:ṭh | shoe(s) |
| bo:r | load |

| | |
|---|---|
| bɔčhi | hunger |
| ra:th | night |
| vakhɨt | time |
| vi:r | the Weir |
| v'ath | the Jhelum River, the Vitasta River |
| šahar | city |
| šikə:r' | shikara |
| šur | child |
| havasbo:ṭ | houseboat |

2. VERBS

| | |
|---|---|
| pakun | to walk |
| vahra:vun | to spread |
| vučhun | to see |
| sa:run | to carry |

3. CONJUNCT VERB

| | |
|---|---|
| khabar a:sɨn' | to know |

4. ADJECTIVES

| | |
|---|---|
| kə:phi | enough |
| boḍ (m.) | big |

5. ADVERBS

| | |
|---|---|
| ba:kay | the rest |
| mumkin | possible |
| van' | now |
| suli | early |

4.0. DRILLS

1. Construction under focus:

bɨ čhus a:mut az na:vi sə:rɨč kath karni.

---

sava:l : toh' k'ah karni čhivɨ a:mɨt' az ?

ǰava:b : bɨ čhus a:mut az na:vi sə:rɨč kath karni.

sava:l : sɔ k'ah karni ə:s gə:mɨts tot ?

ǰava:b : sɔ ə:s gə:mɨts tot parnɨč kath karni.

sava:l : tsɨ k'ah karni o:sukh ra:th a:mut.

ǰava:b : bɨ o:sus ra:th a:mut ranɨnɨč kath karni.

2. Construction under focus:

ku:t pə̃:sɨ lagi ?

---

ku:t pə̃:sɨ lagi ?

ku:t da:ni lagi ?

ku:t mədre:r lagi ?

kəts pə̃:sɨ lagan ?

kəts rɔpyi lagan ?

kəts mozu:r lagan ?

kɨ:t' khə:s' lagan ?

kɨ:t' ba:nɨ lagan ?

kɨ:t' vã:gan lagan ?

kɨ:tsɨ neni lagan ?

kɨ:tsɨ tsoči lagan ?

kɨ:tsɨ gogǰi lagan ?

5.0. EXERCISES

1. Answer orally the questions given after the following passage.

kəši:ri manz čhi na:vi sə:r tɨ ḍũ:gɨ sə:rɨ khə:trɨ varyah ǰa:yi. lu:kh čhi vethi manz tɨ ḍalas manz na:vi k'ath sə:r kara:n. s'aṭha: lu:kh čhi volur vučhni ti na:vi ya: ḍũ:gas manz gatsha:n. kəši:ri manz čhu na:vi sə:ras baḍɨ mazɨ yiva:n.

Questions:

kəši:ri manz čha: na:vi sə:rɨ tɨ ḍũ:gɨ sə:rɨ khə:trɨ ǰa:yi ?

lu:kh kati čhi na:vi sə:r kara:n ?

volur vučhni kithɨpə:ṭh' čhi lu:kh gatsha:n ?

kəši:ri manz čha: na:visə:ras mazɨ yiva:n ?

2. Write a brief summary of <u>na:vi</u> <u>sə:r</u> <u>karun</u> in Kashmiri.

# 22

zɨto:vuhim sabakh : kə:ši̇r kã:gɨr

Lesson Twenty-Two : A Kashmiri fire-pot

1. CONTEXTUAL FOCUS

This covers a conversation with a shopkeeper about the kã:gɨr, the traditional Kashmiri fire-pot. There is also a brief discussion on various types of kã:gɨri (fire-pots), namely, common kã:gɨr, mahr'ni kã:gɨr (a bride's fire-pot), and sur'kã:gɨr (children's fire-pot) (see Notes).

2. GRAMMATICAL FOCUS

The distributive numeral (zɨ tre) and adverbs of location, e.g., tal 'under', andar 'inside' are used. The following verbs and conjunct verbs appear: vanun 'to say, to call', thavun 'to put', vušna:vun 'to warm', ha:vun 'to show, to demonstrate', tot lagun 'to get burns', and garɨm ro:zun 'to stay warm'.

## 3. LEXICAL FOCUS

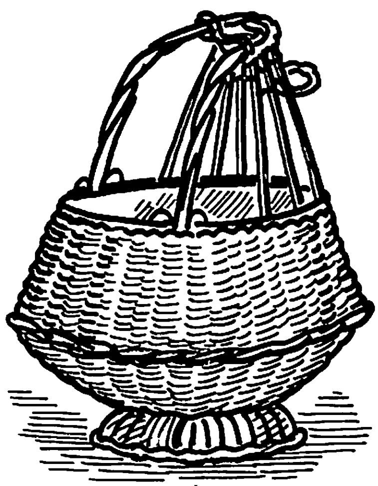
Note the following lexical sets.

| | |
|---|---|
| kã:gɨr | fire-pot |
| katr'uv | made of clay |
| ka:ni | wickers |
| kɔnḍul | bowl-shaped pot |
| garɨm | warm |
| tsa:dar | blanket |
| tsɨni | charcoal, coal |
| t'ɔ̃gal | live coal or charcoal |
| tɨ:r | cold |
| pa:n | body |
| ph'aran | phiran |
| rang | color |
| vušna:vun | to warm |
| saǰa:vaṭh | decoration |

<u>ašo:k</u> : yi k'a: sə: čhu ?

What is this?

kã:gɨr fire pot



kã:gɨr

<u>duka:nda:r</u> : ath čhi vana:n kã:gɨr.

It is called a <u>kã:gɨr</u>.

beyi again

<u>ašo:k</u> : beyi vəniv.

Say that again (please).

duka:nda:r : kã:gɨr, kã:gɨr.

kã:gɨr, kã:gɨr.

ašo:k : yi kath čha laga:n ?

What is it used for?

| | |
|---|---|
| t'õgal | live charcoal |
| thavun | to put |
| amisɨ:t' | with it |
| tɨ:ri manz | (in) cold weather |
| pa:n | body |
| vušna:vun | to keep warm |

duka:nda:r : kã:gri manz čhi t'õgal thava:n. ami sɨ:t' čhi tɨ:ri manz pa:n vušna:va:n.

One puts live charcoal in the kã:gɨr. In cold weather we use it to keep our bodies warm.

ašo:k : ačha:, kã:gri sɨ:t' čha: pa:n vušna:va:n ?

Really? Does one warm one's body with the kã:gɨr?

duka:nda:r : ahanhaz.

Yes, sir.

| | |
|---|---|
| kithɨkan | how, in what manner |

ašo:k : ami sɨ:t' kithɨkan čhi pa:n vušna:va:n ?

How does one do that?

| | |
|---|---|
| ph'aran | phiran |
| ya: | or |
| tsa:dar | blanket |
| andar | in |

<u>duka:nda:r</u> : kã:gɨr č̆hi ph'arnas ya: tsa:dri andar thava:n.

The <u>kã:gɨr</u> is put inside the <u>phiran</u> or in a blanket.

| | |
|---|---|
| tot lagun | to get burns |

<u>aš̆o:k</u> : kã:gri sɨ:t' a:si tot laga:n.

The <u>kã:gɨr</u> must cause burns.

| | |
|---|---|
| kunivizi | sometimes |

<u>duka:nda:r</u> : aha:nsə: kunivizi č̆hu kã:gri sɨ:t' tot ti laga:n.

Yes, sometimes the <u>kã:gɨr</u> does cause burns.

| | |
|---|---|
| akuy | only one |
| kɨsɨm | type |

<u>aš̆o:k</u> : kã:gri č̆ha: haz akuy kɨsɨm a:sa:n ?

Is there only one type of <u>kã:gɨr</u>?

<u>duka:nda:r</u> : na haz, kã:gri č̆hi s'aṭha: kɨsɨm a:sa:n.

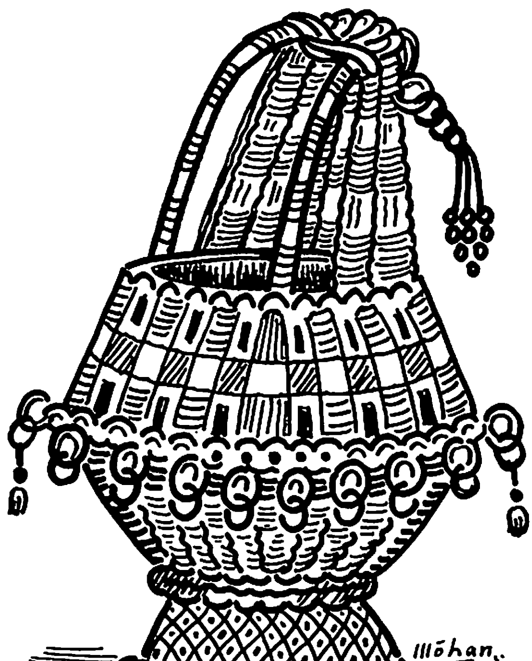
No, sir, there are many types of <u>kã:gri</u>.

ha:vun — to show

<u>ašo:k</u> : zɨ tre kɨsɨm hə:viv.

(Please) show me two or three other types.

mahren' — bride
kits — for




mahr'ni kã:gɨr

<u>duka:nda:r</u> : vučhiv haz yi kã:gɨr čhi ma:hr'n'an kits.

Look at this one. It is for brides.

ašo:k : ahansə:, yi kã:gɨr čhi s'aṭha: khu:bsu:rath.

(Yes) This kã:gɨr is very pretty.

kə:m workmanship

duka:nda:r : ahanhaz, ath p'aṭh čha s'aṭha: kə:m a:mɨts karnɨ.

Yes, sir, a lot of work has been done on this.

kɨ:math price

ašo:k : yath ku:t haz čhu kɨ:math ?

How much does it cost?

duka:nda:r : ath haz čhu kɨ:math pandah ropyi.

It costs fifteen rupees.

ṭhi:kh fair (price)

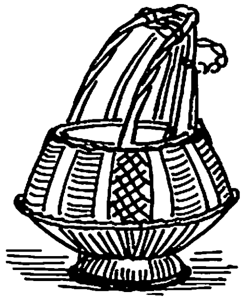
ašo:k : ahanhaz ṭhi:kh kɨmath čhus.

(Yes) The price is reasonable.

šur' children

duka:nda:r : beyi ti haz čhi s'aṭha: kɨsɨm. yi kã:gɨr čha šur'an kits.

There are many other types, too. This one is for children.



šur' kã:gɨr

kithɨkan — in which manner
bana:vun — to make

<u>ašo:k</u> : kã:gɨr kithɨkan čhi bana:va:n ?

How is the <u>kã:gɨr</u> made?

ka:ni — wicker
rang — color
saǰa:vaṭh — decoration
karun — to do

<u>duka:nda:r</u> : yi čhi ka:n'av sɨ:t' bana:va:n, patɨ čhis rang tɨ saǰa:vaṭh kara:n.

It is made of wicker. After it is made, color and other decorations are put on it.

əndrɨ — inside

<u>ašo:k</u> : əndrɨ k'ah čhus ?

What is inside?

| | |
|---|---|
| katɨr | a piece of baked earth |
| kondul | a bowl-like pot |
| tal | under |
| tsɨni | charcoal |

duka:nda:r : əndrɨ čhus katr'uv kondul yath manz t'ɔ̃gal čhi thava:n, t'ɔ̃glan tal čhi tsɨni thava:n.

Inside, there is an earthen, bowl-like pot in which live charcoal is kept. Under the (live) coal, there is charcoal.

| | |
|---|---|
| təri:kɨ | way |
| garɨm ro:zun | to stay warm |
| khə:trɨ | for |

aŝo:k : yi čhu s'aṭha: ǰa:n təri:kɨ garɨm ro:znɨ khə:trɨ.

It is a very good way of keeping oneself warm.

| | |
|---|---|
| tavay | for that reason |

duka:nda:r : ahansə: tavay čhi kə:ŝr'an kā̆:gir s'aṭha: pasand.

Yes, that is why Kashmiris like the kā̆:gɨr very much.

aŝo:k : ačha: me diyiv yi kā̆:gɨr. ku:t čhus kɨ:math ?

All right, give me this kā̆:gɨr. How much does it cost?

duka:nda:r : dəh ropyi.

Ten rupees.

aŝo:k : rəṭiv haz pə̆:sɨ.

Here is the money.

NOTES: GRAMMAR: VOCABULARY: DRILLS: EXERCISES:

1.0. NOTES

In a typical kə:šur household, the kã:gɨr (see the illustration on p. 393) continues to be the main, inexpensive source of keeping an individual warm during the winter months. A kã:gɨr is made up of two parts. The outer part is an encasement of wicker. Inside, there is an earthen bowl-shaped pot called a kɔnḍul. The kɔnḍul is filled with tsɨni (charcoal; see below) and embers. A medium sized kã:gɨr holds about a pound of tsɨni, and its fire lasts for over six hours. Many Kashmiris fill a kã:gɨr with toh (chaff) or (guh') lɔbar (dry cowdung). A kã:gɨr is a constant companion of Kashmiris during the winter months. It is normally kept inside the Kashmiri cloak, the ph'aran, or inside a blanket if the person does not wear a ph'aran. If a person is wearing a jacket, it may be used as a hand-warmer.

The origin of the kã:gɨr is not known. Knowles (1885) makes the following observation (p. 130):

> It has been suggested that the Kashmiris learnt the use of the k'angar from the Italians in the retinue of the Mughal Emperors who often visited the valley, but no reliable particulars have as yet been ascertained.

In Kashmiri folklore the kã:gɨr has occupied a prominent place. In the following poem we see the role of the kã:gɨr in a Kashmiri's life. (See J.H. Knowles, A Dictionary of Kashmiri Proverbs and Sayings, Bombay, 1885, p. 128.)

ma:g o:y dra:g vothuy, kã:gri:,
pha:gun o:y za:gun tso:y, kã:gri:,
tsithɨr o:y mɨthɨr p'oy, kã:gri:,
vah'ak o:y rah'akh kati:, kã:gri:,
ze:ṭh o:y bre:ṭh gəyakh, kã:gri:,
ha:r o:y la:r ləǰi:, kã:gri:,
š̌ra:vun o:y ya:vun su:ruy, kã:gri:,
bə:dɨrp'ath o:y vədɨr peyi:, kã:gri:,
ə:š̌id o:y kə:sid su:zmay, kã:gri:,
ka:rtikh o:y na:rɨtikh ləzmai, kã:gri:,
mɔ̃ǰiho:r o:y kɔ̃ǰi lajay, kã:gri:,
poh o:y toh lodmay, kã:gri:.

A free translation of the above poem is given below. The Kashmiri months, like ma:g and pha:gun, roughly correspond to the Christian calendar, January and February. However, there is no one-to-one correspondence (see p. 252).

ma:g came and you were hard to get, hay kã:gri:,
pha:gun came and a plot was laid against you, hay kã:gri:,
tsithɨr came and no one cared about you, hay kã:gri:,
vah'ak came and there was no place for you, hay kã:gri:,

ze:th came and you became useless, hay kã:gri:,
ha:r came and you were chased away, hay kã:gri:,
šra:vun came and your youth disappeared, hay kã:gri:,
bə:dɨrp'ath came and sickness came to you, hay kã:gri:,
ə:šid came and I sent you a messenger, hay kã:gri:,
ka:rtikh came and I put some embers in you, hay kã:gri:,
mə̃ǰiho:r came and we became concerned about you, hay kã:gri:,
poh came and I filled you up with toh, hay kã:gri:.

The mahr'ni kã:gɨr is specially made for brides. On the first he:rath (Shivaratri) after getting married, a bride brings a specially decorated kã:gɨr to her in-laws' house. These have elaborate ornamentation and usually have a silver tsa:lan (see below). The mahr'ni kã:gri are not terribly comfortable because of their size, but they are extremely attractive and used essentially for decoration.

The tsa:lan looks like a small 'cake server' and is used to turn the coal inside a kã:gɨr in order to increase the heat. It is usually tied to a round wicker hook on the back of the kã:gɨr. The expensive kã:gri have silver tsa:lnɨ with silver chains. An inexpensive kã:gɨr has a wooden tsa:lan attached by a string.

The word kə:m in ahanhaz yath čha s'aṭha: kə:m a:mɨts karnɨ refers to artistic ornamentation. The term kə:m is also used in the context of embroidery or silver and gold work.

The šur' kãgɨr is a small kãgɨr specially made for small children.

These vary in their size.

The kɔndul is a bowl-like pot which holds the tsɨni, charcoal, (see below) and t'ɔ̃gal. The kɔndal (plu.) vary in size according to the size of the kã:gɨr.

The term tsɨni means charcoal in general, but for the kã:gri, a special type of charcoal is used. People usually prefer charcoal of bo:ni (chinar) leaves.

## 2.0. GRAMMAR

### 2.1. Adverbs of Location: Suffixes

The use of locational suffixes has to be learnt in terms of situation and stylistic use. The following suffixes are added to demonstrative pronouns.

-an refers to a specific location, e.g.,

sɔ kita:b thav yet'an.

Keep that book at this location (within sight).

| | |
|---|---|
| yet'an | at this location (within sight) |
| hut'an | at that location (within sight) |
| tat'an | at that location (not within sight) |
| kat'an | at which location |

-nɨy suggests a location and indicates a preference, yetinɨy thav 'put it here' as opposed to hutinɨy.

| | |
|---|---|
| yetiniy | here |
| hutiniy | there (within sight) |
| tatiniy | there (not within sight) |
| katiniy | where |

-<u>nan</u> is more specific than -<u>an</u>

| | |
|---|---|
| yetinan | here (emphatic) |
| hutinan | there (emphatic, within sight) |
| tatinan | there (emphatic, not within sight) |
| katinan | where (emphatic) |

-<u>kani</u>

| | |
|---|---|
| patikani | behind |
| brõ:ṭhikani | in front |
| n'əbrikani | outside |
| herikani | above |
| bonikani | below |

## 2.2. Indefinitization of Compound Numerals

In this lesson, zɨ tre appears as an indefinite numeral compound in the construction zɨ tre kɨsɨm hə:viv. Note the following numeral compounds which function as indefinitizers.

1. one to ten

| | |
|---|---|
| akh zɨ | one or two |
| zɨ tre | two or three |
| zɨ tso:r | two to four |
| tso:r pə̃:tsh | four or five |
| pə̃:tsh šə | five or six |
| pə̃:tsh dəh | five to ten |
| še sath | six or seven |
| sath ə:ṭh | seven or eight |
| ə:ṭh nav | eight or nine |
| nav dəh | nine or ten |
| ə̃:ṭh dəh | eight to ten |

2. ten to one hundred

| | |
|---|---|
| dəh kah | ten, eleven |
| dəh bah | ten, twelve |
| dəh pandah (or vuh) | ten, fifteen (twenty) |
| vuh pɨntsɨh | twenty, twenty-five |
| vuh trɨh | twenty, thirty |
| trɨh pə̃:tsɨtrɨh | thirty, thirty-five |

| | |
|---|---|
| trɨh tsatǰih | thirty, forty |
| tsatǰih pantsah | forty, fifty |
| pantsah še:ṭh | fifty, sixty |
| še:ṭh satath | sixty, seventy |
| satath ši:th | seventy, eighty |
| ši:th namath | eighty, ninety |
| namath hath | ninety, one hundred |

In order to indefinitize hath 'hundred', šath may be added as a reduplicative item. Note the examples below.

tati a:san hath šath pampo:š.

There will be about one hundred lotuses there.

## 3.0. VOCABULARY

### 1. NOUNS

| | |
|---|---|
| kə:m | workmanship |
| katɨr | a piece of baked earth |
| kə:n' | wicker |
| kɔnḍul | a bowl-like pot |
| kɨ:math | price |
| tsa:dar | blanket |
| tsa:lan | (a poker for kã:gɨr) |
| tsɨn' | charcoal |
| təri:kɨ | method, way |
| ṭ'oṭh | bitter, hot (in taste) |
| t'ɔ̃gul | live coal |
| tɨ:r | cold weather |
| dəǰ | handkerchief |
| do:d | pain |
| na:r | fire |
| pa:n | body |
| pu:zah | worship (Hindi, pu:ǰa:) |
| mahren' | bride |
| mahr'ni kã:gɨr | bride's kã:gir |
| rang | color |
| šur | child |
| šur' kã:gɨr | children's kã:gɨr |
| saǰa:vaṭh | decoration |

2. VERBS

| | |
|---|---|
| thavun | to put |
| vušna:vun | to warm |
| ha:vun | to show |

3. CONJUNCT VERBS

| | |
|---|---|
| kã:gɨr tapɨn' | to warm oneself with a _kã:gɨr_ |
| garɨm ro:zun | to stay warm |
| tot lagun | to get burnt |
| do:d karun | to fall sick |
| na:r lagun | to catch fire |
| pasand a:sun | to like |

4. ADJECTIVES

| | |
|---|---|
| ṭhi:kh | fair (price) |

## 4.0. DRILLS

1. Construction under focus:

kunivizi čhu kã:gri sɨ:t' tot ti laga:n.

---

kunivizɨ čhu kã:gri sɨ:t' na:r ti laga:n.

kunivizi čhu ro:ganǰo:šɨ sɨ:t' ṭ'oṭh ti laga:n.

kunivizi čhu ča:yi sɨ:t' tot ti laga:n.

kunivizɨ čhu kh'anɨ sɨ:t' do:d ti kara:n.

2. Construction under focus:

yet'an čha: ḍalgeṭɨ khə:trɨ na:v me:la:n.

---

<u>sava:l</u> : yet'an čha: haz ḍalgeṭɨ khə:trɨ na:v me:la:n ?

<u>ǰava:b</u> : ahanhaz yet'an čha ḍalgeṭɨ khə:trɨ na:v me:la:n.

<u>sava:l</u> : hut'an čha: haz pu:za:yi khə:trɨ po:š kɨna:n ?

<u>ǰava:b</u> : ahanhaz hut'an čhi pu:za:yi khə:trɨ po:š kɨna:n.

<u>sava:l</u> : tat'an čha: haz ča:yi khə:trɨ dod bana:n ?

<u>ǰava:b</u> : na haz tat'an čhunɨ ča:yi khə:trɨ dod bana:n.

5.0. EXERCISES

1. Describe a Kashmiri kã:gɨr in about ten sentences in Kashmiri.

2. Answer orally the questions given after the following passage.

kəši:r čha akh s'aṭha: ṭhanḍ ǰa:y. kə:šir' čhi tavay kã:gɨr tapa:n. ath čhi tim ph'arnas manz ya: tsa:dri tal thava:n. ami sɨ:t' čhu tot ti laga:n. kunivizi čhu ami sɨ:t' na:r ti laga:n.

Questions:

kəši:r čha: akh ṭhanḍ kinɨ garɨm ǰa:y ?
kə:šir' k'a:zi čhi kã:gɨr tapa:n ?
kə:šir' kath andar čhi kã:gɨr thava:n ?
kã:gri sɨ:t' čha: tot laga:n ?
kã:gri sɨ:t' ma: čhu na:r laga:n ?

# 23

trovuhim sabakh : ḍal gatshun

Lesson Twenty-Three : going to Dal Lake

1. CONTEXTUAL FOCUS

A conversation with a na:vivo:l (a boatman) about sight-seeing on and around Dal Lake. Brief references are made to the gardens on the banks of Dal Lake, such as, niša:th, ša:lɨmə:r, čəshmay šə:hi:.

2. GRAMMATICAL FOCUS

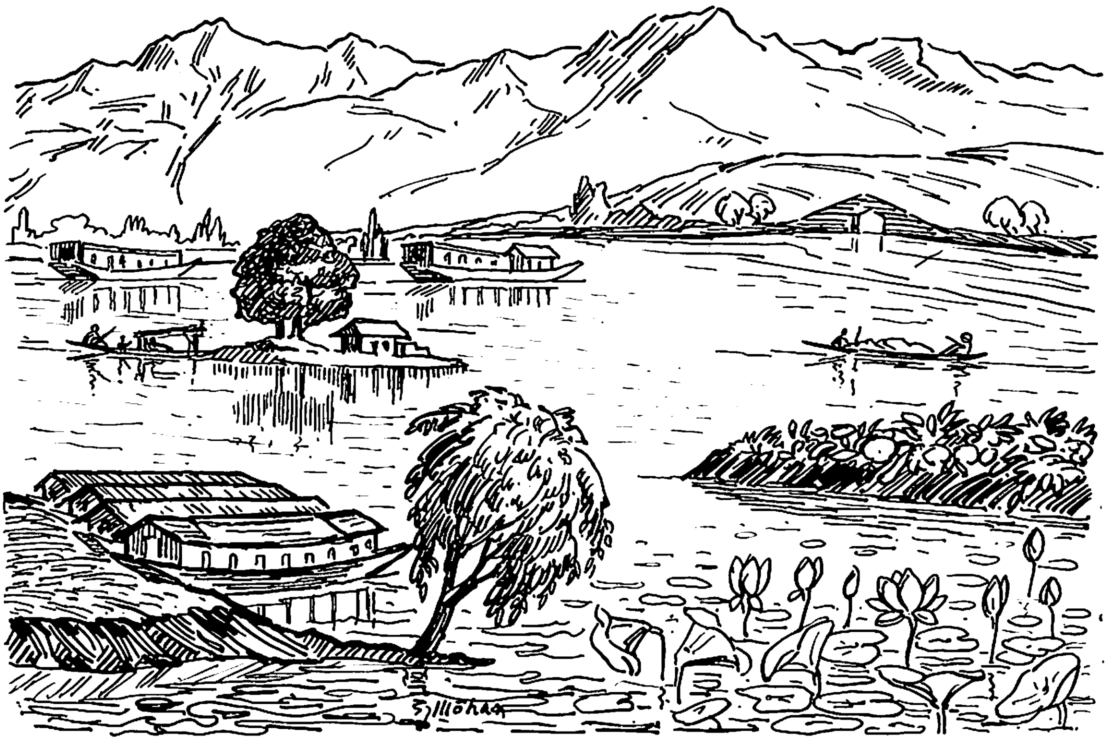
The following verbs and conjunct verbs appear: gatshun 'to go', vučhun 'to see', h'akun 'to be able to', anigaṭɨ gatshɨn 'to become dark', and va:pas yun 'to come back, to return'. Note also the use of vučhun la:yakh 'worth seeing'.

3. LEXICAL FOCUS

Note the following lexical set.

| | |
|---|---|
| čəšmay šə:hi: | Chashma Shahi |
| niša:t ba:g | Nishat Garden |
| pampo:š | lotuses |

| | |
|---|---|
| po:ši̮va:ri | flower-beds |
| phamva:r | fountains |
| ba:g | garden |
| ba:la:dari | balconies |
| boṭh | bank (of a river) |
| rɔpɨlə̃:kh | (name of an islet) |
| ša:lɨmə:r | Shalimar Garden |
| sɔnɨlə̃:kh | (name of an islet) |
| habɨkədal | Habakadal (place name) |




ḍal

<u>aš̌o:k</u> : he: na:viva:l'a:.

Hello there, boatman!

<u>na:vivo:l</u> : k'a: haz.

Yes, sir.

yeti p'aṭhɨ — from here

a̐so:k : yeti p'aṭhɨ ku:t haz du:r čhu ḍal ?

How far is Dal Lake from here?

habɨkədal — Haba Kadal (place name)

na:vivo:l : yi čhu habɨkədal. əmbra:kədal čhu yeti p'aṭhɨ akh mi:l. əmbra:kədlɨ p'aṭhɨ lagi akh ganṭɨ.

This is Haba Kadal. Amira Kadal is one mile from here. It will take an hour from Amira Kadal.

əs' — we
z'a:dɨ — much
phursath — time, leisure
vučhun — to see
ka:l — time

a̐so:k : asi čhanɨ z'a:dɨ phursath. ḍal vučhnas ku:t ka:l lagi ?

We do not have much time. How long will it take to see Dal Lake?

ǰaldi: karɨn' — to hurry

na:vivo:l : agar haz ǰaldi: karav tre tso:r ganṭɨ lagan.

If we hurry, it will take us three to four hours.

| | |
|---|---|
| anigaṭɨ gatshɨn' | to become dark |
| brȭ:ṭh | before |
| h'akun | to be able to |
| va:pas yun | to return |

a̱šo:k : anigaṭɨ gatshnɨ brȭ:ṭh h'akvɨ va:pas yith ?

Can we return before it gets dark?

na:vivo:l : ahanhaz, zəru:r.

Yes, certainly.

ašo:k : ačha: ḍalas manz k'ah k'ah čhu vučhun la:yakh ?

All right, what are the things worth seeing at Dal Lake?

| | |
|---|---|
| boṭh | bank |
| p'aṭh | on |

na:vivo:l : dal haz čhu s'aṭha: boḍ, ḍalɨkis bəṭhis p'aṭh čhi tre məhsu:r ba:g.

Dal Lake is very big. On the banks of Dal Lake there are three famous gardens.

ašo:k : ḍalas manz k'ah čhu ?

What is on Dal Lake?

| | |
|---|---|
| sɔnɨlə̃:kh | (place name) |
| rɔpɨlə̃:kh | (place name) |

na:vivo:l : ḍalas manz čha sɔnɨlə̃:kh tɨ rɔpɨlə̃:kh.

In Dal Lake, there are two islets: sɔnɨlə̃:kh (Golden Island) and ropɨlə̃:kh (Silver Island).

<u>ašo:k</u> : ača: ba:gan k'ah či na:v ?

What are the names of the gardens?

| | |
|---|---|
| niša:th | Nishat |
| ša:lɨmə:r | Shalimar |
| čəšmayšə:hi: | Chashma Shahi |

<u>na:vivo:l</u> : tre məhšu:r ba:g či, niša:th, ša:lɨmə:r tɨ čəšmayšə:hi:.

The three famous gardens are Nishat, Shalimar , and Chashma Shahi.

<u>ašo:k</u> : ba:gan manz k'ah ču ?

What is in the gardens?

| | |
|---|---|
| po:šiva:ri | flower beds |
| phamva:rɨ | fountains |
| ba:la:dari | balconies |

<u>na:vivo:l</u> : ba:gan manz či po:šiva:ri, phamva:rɨ, tɨ khu:bsu:rath ba:la:dari.

In the gardens there are flower beds, fountains, and beautiful balconies.

<u>ašo:k</u> : ḍalas manz ča: po:š ?

Are there flowers in Dal Lake?

<u>na:vivo:l</u> : ahanhaz, ḍalas manz či pampo:š tɨ sabzi:. ḍalas manz či s'aṭha: havasbo:ṭ ti.

Yes, there are lotuses and vegetables in Dal Lake. There are also many houseboats on Dal Lake.

| | |
|---|---|
| tati | there |
| me:lun | to get |

aš̆o:k : tati me:l'a: kh'anɨ khə:trɨ kə̆h ?

Can we get something to eat there?

| | |
|---|---|
| ho:ṭal | hotel |
| sama:va:r | samovar |
| khə:s' | Kashmiri cups |



sama:va:r tɨ khə:s'

<u>na:vivo:l</u> : ahanhaz, tati čhi va:ryah ho:ṭal. tati čhi sama:va:r tɨ khə:s' ti me:la:n.

Yes, there are many hotels there. One can also get a <u>sama:va:r</u> and <u>khə:s'</u> there.

<u>ašo:k</u> : ačha: pəkiv teli ne:rav.

All right, let us go then.

<u>na:vivo:l</u> : vəsiv haz na:vi manz.

(Please) come into the boat.

| | |
|---|---|
| ku:t | how much |
| d'un | to give |

<u>ašo:k</u> : ku:t čhu d'un ?

How much do I have to pay?

<u>na:vivo:l</u> : bas pandah rɔpyi.

Only fifteen rupees.

<u>ašo:k</u> : ačha: pəkiv.

All right, let's go.

NOTES: GRAMMAR: VOCABULARY: DRILLS: EXERCISES:

1.0. NOTES

In Kashmiri, dal refers to Dal Lake, which is about four miles from əmra:kədal (Amira Kadal). dal is about five miles long, and it covers an area of ten square miles. On the lake, there are floating gardens in which vegetables are grown. Also, there is a large variety of houseboats on it, and there are facilities for swimming. The famous Mughal Gardens (čəšmayšə:hi:, ša:lɨmə:r, niša:th) are situated on the banks of dal.

dalɨkis bəthis p'ath čhi tre məhšu:r ba:g (on the banks of Dal Lake there are three famous gardens). These three gardens are niša:th, ša:lɨmə:r, and čəšmayšə:hi:.

A sama:va:r (for a detailed discussion see pp. 628-635)

A kho:s is a Kashmiri cup made of an alloy of brass and copper. It looks like a small bowl and is generally used by Kashmiri Pandits for drinking kə:šir tea, kəhvɨ (see p. 631).

sɔnɨlə̆:kh tɨ rɔpɨlə̆:kh meaning, respectively, 'the Golden Isle' and 'the Silver Isle', are two islets in the middle of Dal Lake. Both of these islets are exquisite picnic spots.

habɨkədal is next to əmra:kədal (Amira Kadal) and was traditionally called the Second Bridge, Amira Kadal being the First Bridge. It is in the downtown area of Srinagar and is mainly populated by middle class Kashmiris.

## 2.0. GRAMMAR

### 2.1. The Uses of la:yakh

In this lesson, the construction dalas manz k'ah k'ah čhu vučhun la:yakh has appeared. The construction vučhun la:yakh means 'worth seeing'. By and large, la:yakh is used in the sense of 'worth', as is Hindi-Urdu la:yak. Consider the following uses.

(a) worth

su ləḍkɨ čhu nɨ kuni la:yakh.
That boy is worthless.

(b) condition

yi ha:kh čha: ranun la:yakh ?
Is this ha:kh fit to be cooked?

ha:kh čhunɨ vuni kh'on la:yakh go:mut.
The ha:kh is not yet tender enough to be eaten.

(c) taste (in the context of food)

ro:ganǰo:š čhu kh'on la:yakh.
ro:ganǰo:š is worth eating (well-prepared).

(d) <u>respectable</u>

tihund garɨ čhu ha:vun la:yakh.

Theirs is a respectable family.

(e) <u>in good taste</u>

nasə: sɔ kath čhanɨ vanɨn' la:yakh.

No, that story is not worth mentioning.

(f) <u>interesting</u>

yi kita:b čha: parɨn' la:yakh ?

Is this book worth reading? (or) Is it interesting?

## 3.0. VOCABULARY

### 1. NOUNS

| | |
|---|---|
| kho:s | a Kashmiri cup |
| čəsmayšə:hi: | Chashma Shahi (place name) |
| niša:th | Nishat Garden |
| po:šivə:r | flower garden, flower-bed |
| phamva:rɨ | fountain(s) |
| phursath | leisure, time |
| ba:la:dər | balcony |
| boṭh | bank |
| rɔpɨlə̃:kh | (name of an islet; see Notes) |
| la:ri: | lorry, bus |
| ša:lɨmə:r | Shalimar Garden |
| sama:va:r | samovar |
| sɔnɨlə̃:kh | (name of an islet; see Notes) |
| habɨkədal | Haba Kadal (place name) |
| ho:ṭal | hotel |

### 2. VERBS

| | |
|---|---|
| d'un | to give |
| me:lun | to get |
| vučhun | to see |
| h'akun | to be able to |

3. CONJUNCT VERBS

| | |
|---|---|
| anigatɨ gatshɨn' | to become dark |
| ǰaldi: karɨn' | to make haste |
| va:pas yun | to return |

4. ADJECTIVES

| | |
|---|---|
| z'a:dɨ | more |

5. ADVERBS

| | |
|---|---|
| ǰaldi: | haste |
| tati | there |
| p'aṭh | on |
| brŏ:ṭh | before |

4.0. DRILLS

1. Construction under focus:

anigaṭɨ gatshnɨ brõ:ṭh hekivɨ va:pas yith ?

---

<u>sava:l</u> : dopmavɨ haz, la:ri: ne:rnɨ brõ:ṭh hekivɨ ča:y čath ?

<u>ǰava:b</u> : ahanhaz, la:ri: ne:rnɨ brõ:ṭh h'akɨ ča:y čath.

<u>sava:l</u> : dopmavɨ mahra:, na:vi khasnɨ brõ:ṭh hekivɨ pə̃:sɨ dith?

<u>ǰava:b</u> : ahan mahra:, na:vi khasnɨ brõ:ṭh h'akav pə̃:sɨ dith.

<u>sava:l</u> : dopmavɨ haz, batɨ ranɨnɨ brõ:ṭh hekivɨ čiṭh' li:khith ?

<u>ǰava:b</u> : ahanhaz, batɨ ranɨnɨ brõ:ṭh h'akav čiṭh' li:khith.

<u>sava:l</u> : dopmavɨ hasə: ḍal gatshɨnɨ brõ:ṭh hekivɨ gulmargi gətshith ?

<u>ǰava:b</u> : ahansə: ḍal gatshɨnɨ brõ:ṭh h'akav gulmargi gətshith.

2. Construction under focus:

ḍalas manz k'ah k'ah čhu vučhun la:yakh ?

---

kəši:ri manz k'ah k'ah čhu vučhun la:yakh ?

m'avav manzɨ k'ah k'ah čhu h'on la:yakh ?

kita:bav manzɨ kɔsɨ kɔsɨ čha parɨn' la:yakh ?

sabziyav manzɨ kɔsɨ kɔsɨ čha khen' la:yakh ?

ləḍkav manzɨ kus kus čhu n'un la:yakh ?

ko:r'av manzɨ kɔsɨ kɔsɨ čha nin' la:yakh ?

5.0. EXERCISES

1. Translate the following sentences into Kashmiri.

How far is Gulmarg from Srinagar ?

I do not have much money. How much will it cost to go to Shalimar?

Shalimar is bigger and more beautiful than Nishat Garden.

All right, let's go. We have to return tonight.

# 24

tsovuhim sabakh : vɔlur gatshun

Lesson Twenty-Four : visiting Wular Lake

## 1. CONTEXTUAL FOCUS

This concerns a conversation on visiting Wular Lake, the largest lake in India and the second largest lake in Asia. It is about thirty miles from Srinagar.

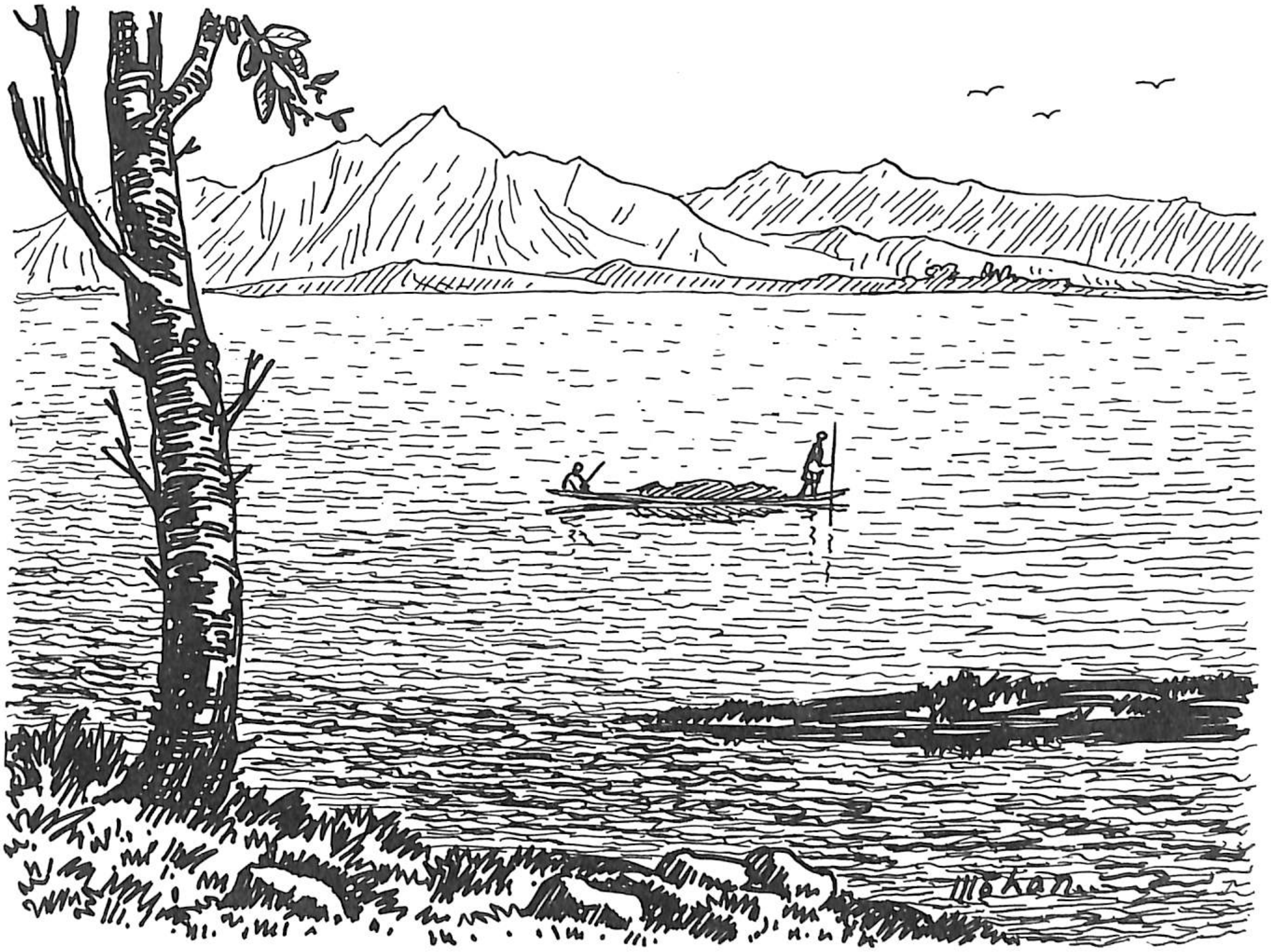
## 2. GRAMMATICAL FOCUS

The superlative construction is introduced (e.g., sa:riviɨy khɔtɨ) Note the use of dapa:n čhi 'it is said' (see Notes). The verbs mɔkɨla:vun 'to conclude, to finish', ne:run 'to leave', nazar va:tɨn' 'to be able to look', and tayə:ri: karɨn' 'to get ready, to make preparation' appear.

## 3. LEXICAL FOCUS

Note the following lexical set.

| | |
|---|---|
| banḍɨpu:r | Bandipora (place name) |
| vɔlur | Wular Lake |
| so:po:r | Sopore (place name) |
| havah | wind |
| malakh | waves |




vɔlur

a<u>š</u>o:k : namaska:r mohanji:. k'a: sə: va:ray čhivɨ ?

Greetings, Mohan. How are you?

mɔkɨla:vun — to finish

mohnɨ : namaska:r va:ray hasə:. toh' čhivɨ va:ray ? tɔhi mɔkɨlo:vɨvɨ kəši:ri hund sə:r ? van' kot čhuvɨ gatshun ?

Greetings, I'm fine. How are you? Did you finish sight-seeing in Kashmir? Where are you planning to go now?

ašo:k : bɨ čhus sɔ̃:ča:n vɔlur ti gatshɨhə: toh' k'a: čhivɨ vana:n ?

I am thinking of going to Wular Lake. What do you say?

ne:run — to leave

mohnɨ : kəši:ri ne:rnɨ brɔ̃:ṭh gatshi vɔlur zəru:r vučhun.

Before leaving Kashmir, you should definitely go to see Wular Lake.

ašo:k : ahansə: ti: čhi sə:ri: vana:n. tot kithɨkan čhi gatsha:n tɨ ku:t ka:l čhu laga:n ?

Yes, everybody says the same thing. How does one go there, and how long does it take?

so:po:r — Sopore

mohnɨ : siri:nagrɨ p'aṭhɨ čhi gatsha:n so:po:r basi k'ath. tati p'aṭhɨ čhi gatsha:n na:vi k'ath.

From Srinagar one goes by bus to Sopore, and from Sopore one goes by boat.

<u>ašo:k</u> : beyi čha: kã:h vath ?

Is there any other way?

| | |
|---|---|
| bandɨpu:r | Bandipora |

<u>mohnɨ</u> : a:, va:ryah lu:kh čhi gatsha:n sirinagrɨ p'aṭhɨ ḍũ:gas k'ath ya: banḍɨpu:r ta:m basi k'ath.

Yes, many people go by boat from Srinagar, or (they go) by bus up to Bandipora.

| | |
|---|---|
| kami khə:trɨ | for what |

<u>ašo:k</u> : vɔlur kami khə:trɨ čhu məhšu:r ?

What is Wular Lake famous for?

<u>mohnɨ</u> : vɔlur čhu h'əndusta:nas manz sa:rivɨy ǰi:lav khɔtɨ boḍ ǰi:l. dapa:n čhi yi čhu ešyu:k doyum boḍ ǰi:l.

Wular Lake is the biggest lake in India. It is said that it is the second biggest lake in Asia.

<u>ašo:k</u> : yi ku:t boḍ čhu ?

How big is it?

| | |
|---|---|
| z'u:ṭh | long |
| nazar va:tɨn' | to be able to look |
| havah | wind |
| prath | every |
| taraph | side |
| malakh | waves |

<u>mohnɨ</u> : yi hasə: č̆hu tsɔdah mi:l z'u:ṭh. aki baṭhi p'aṭhɨ č̆hanɨ doymis bəṭhis nazar va:ta:n. yeli havah kari prath tarphɨ č̆hi malakh khasa:n.

It is fourteen miles long. One cannot see one bank from the other. When it is windy, waves rise from all sides.

<u>as̆o:k</u> : kəts doh č̆hi laga:n vɔlur vuč̆hnas ?

How many days does it take to visit Wular Lake?

dɔn tren dohan — for two or three days

<u>mohnɨ</u> : agar basi ya: mo:ṭras k'ath gətshiv teli lagivɨ siriph akh doh. va:ryah lu:kh č̆hi vɔlrɨ bəṭhis p'aṭh dɔn tren dohan d̰ũ:gas manz ti ro:za:n.

If you go by bus or car, it will take you just one day. Many people stay there for two or three days, living in a <u>d̰ũ:gɨ</u> near the bank.

<u>as̆o:k</u> : nasə: me kati č̆hu t'u:t vakhɨt. me č̆hu dili gatshun.

No, I do not have that much time. I have to go to Delhi.

teli — then

<u>mohnɨ</u> : teli gətshiv basi k'ath.

Then you should go by bus.

tayə:ri: karɨn' — to get ready, to make preparations

<u>ašo:k</u> : ahansə: ti: karɨ. ačha: bɨ ne:rɨ me čha tayə:ri: karɨn'. namaska:r.

All right, I will do that. I have to get ready. Goodbye.

<u>mohnɨ</u> : namaska:r.

Goodbye.

NOTES: GRAMMAR: VOCABULARY: DRILLS: EXERCISES:

1.0. NOTES

1. The town of so:po:r (Sopore) is thirty miles from Srinagar. This town was founded by Suya during the period of Avanti Varman (855-883 A.D.). It is known for its small-scale woolen industry. The population of Sopore is about nineteen thousand.

2.0. GRAMMAR

2.1. The Superlative Constructions

In this lesson there is a construction with the superlative marker sa:rivɨy khɔtɨ, i.e., vɔlur č̣hu h'əndusta:nas manz sa:rivɨy ǰi:lav khɔtɨ bod ǰi:l. The superlative markers sa:rivɨy khɔtɨ or sa:rivɨy manzɨ have the same semantic function as Hindi-Urdu sabse: or sabmẽ:.

The superlative marker occurs after the verb except in inversion. Note the following examples.

niša:th č̣hu sa:rivɨy ba:gav khɔtɨ ǰa:n. or

sa:rivɨy ba:gav khɔtɨ č̣hu niša:th ǰa:n.

2.2. The use of dapa:n čhi

dapa:n čhi is used in the sense of the impersonal collective meaning 'it is said' or 'it is claimed'. The frequency of this construction is high in newspaper reporting and in narrative texts such as folk stories or children's stories. It is also used in the sense of 'they say'.

2.3. The term kithɨkan

In the construction tot kithɨkan čhi gatsha:n, kithɨkan means, 'What mode of transport is used for going there?' In other contexts, it may also mean '(in) what manner'.

2.4. The word vath

vath means 'road' or 'way', but it may also mean solution (to a problem). Note the following example.

kãh vath hə:v'to:m.

Please give me a solution (to this problem).

2.5. ta:m and p'aṭhɨ

ta:m 'up to' and p'aṭhɨ 'from' often appear as a pair.

## 3.0. VOCABULARY

### 1. NOUNS

| | |
|---|---|
| taraph | side |
| bandɨpu:r | Bandipora (place name) |
| malakh | wave(s) |
| vath | way, path |
| s'un | dish (food) |
| havah | wind |

### 2. VERBS

| | |
|---|---|
| ne:run | to leave |
| mɔkɨla:vun | to finish |

### 3. CONJUNCT VERBS

| | |
|---|---|
| tayə:ri: karɨn' | to make preparations |
| nazar va:tɨn' | to be able to look |

### 4. ADJECTIVES

| | |
|---|---|
| z'u:ṭh (m.) | long |

### 5. ADVERBS

| | |
|---|---|
| p'aṭhɨ | from |
| prath | every |

## 4.0. DRILLS

1. Construction under focus:

ḍa:kha:nɨ p'aṭhɨ habɨkədal ta:m ku:t {ka:l lagi / h'akh} ?

---

siri:nagrɨ p'aṭhɨ so:po:r ta:m ku:t ka:l lagi ?

so:porɨ p'aṭhɨ volur ta:m ku:t ka:l lagi ?

ḍalge:ṭɨ p'aṭhɨ niša:th ta:m ku:t ka:l lagi ?

siri:nagrɨ p'aṭhɨ jom ta:m ku:t ka:l lagi ?

yeti p'aṭhɨ niša:th ta:m ku:t h'akh ?

niša:tɨ p'aṭhɨ ḍalge:ṭ ta:m ku:t h'akh ?

tati p'aṭhɨ yot ta:m ku:t h'akh ?

habɨkədlɨ p'aṭhɨ əmra:kədal ta:m ku:t h'akh ?

2. Construction under focus:

k'a: {mahra: / haz / sə:} kəši:ri manz čha: sarivɨy {khotɨ / manzɨ} boḍ ba:g niša:th ?

---

sava:l : k'a: mahra:, kəši:ri manz čha: sa:rivɨy khotɨ boḍ ba:g ša:lɨmə:r ?

ǰava:b : na mahra:, kəši:ri manz čhi ša:lɨmə:rɨ khotɨ bəḍ' ba:g ti.

sava:l : k'a: sə: ro:ganǰo:š čha: sa:rivɨy sin'av khotɨ mazɨda:r ?

ǰava:b : na sə;, kə:šir' čhi rana:n ro:ganǰo:ši khotɨ mazɨda:r sin'.

<u>sava:l</u> : k'a: haz, mohnɨ čha: lədkav manzɨ sa:rivɨy khɔtɨ thod ?

<u>ǰava:b</u> : ahansə:, mohnɨ čhu lədkav manzɨ sa:rivɨy khɔtɨ thod.

<u>sava:l</u> : k'a: sə:, yi bu:n' čha: sa:rivɨy bo:n'av khɔtɨ bəd ?

<u>ǰava:b</u> : ahansə:, yi bu:n' čha sa:rivɨy bo:n'av khɔtɨ bəd.

<u>sava:l</u> : k'a: mahra:, havasbo:ṭav manzɨ čha: yi sa:rivɨy khɔtɨ bod havasbo:ṭ ?

<u>ǰava:b</u> : na mahra:, yi čhunɨ havasbo:ṭav manzɨ sa:rivɨy khɔtɨ bod havasbo:ṭ.

<u>sava:l</u> : k'a: haz, yim po:š čha: sa:rivɨy po:ša:v khɔtɨ ǰa:n ?

<u>ǰava:b</u> : ahanhaz, yim po:š čhi sa:rivɨy po:šav khɔtɨ ǰa:n.

5.0. EXERCISES

1. Form ten questions of the following type, and supply appropriate answers for each.

______ p'aṭhɨ ______ ta:m kəts ______ h'akh ?

2. Answer the questions given after the following passage.

kəši:ri manz yim ǰi:l čhi timan manz čhunɨ ḍal sa:rivɨy khɔtɨ boḍ ǰi:l. dapa:n čhi kəši:r čha ǰi:lav sɨ:t' bərith. du:ri du:ri p'aṭhɨ čhi lu:kh ǰi:l vučhini kəši:ri yiva:n. kəh ǰi:l čhi paha:ḍan p'aṭh ti. yiman paha:ḍan p'aṭh khasun čhu s'aṭha: muškil.

Questions:

ḍal č̣ha: kəši:ri hɨnd'av ǰi:lav manzɨ sa:rivɨy khɔtɨ bɔḍ ǰi:l ?

kəši:ri č̣ha: va:ryah ǰi:l ?

lu:kh k'ah karni čhi kəši:ri yiva:n ?

kəši:ri čha: kĕh ǰi:l paha:ḍan p'aṭh ti ?

yiman ǰi:lan ta:m va:tun k'a:zi čhu muškil ?

# 25

pɨntsɨhim sabakh : gulmargi gatshun

Lesson Twenty-Five : going to Gulmarg

1. CONTEXTUAL FOCUS

This concerns a conversation on visiting Gulmarg, the available modes of transportation, and sights in and around Gulmarg. It is a favorite place with the tourists, and has the only skiing facilities in kəši:r.

2. GRAMMATICAL FOCUS

The reduplicated verb paka:n paka:n 'walking, on foot' is introduced. The verbs sŏ:čun 'to think', gindun 'to play', and prɨtshun 'to ask, to inquire' appear.

3. LEXICAL FOCUS

Note the following lexical set.

| | |
|---|---|
| kul' | trees |
| khelanmarɨg | Khilanmarg (place name) |
| go:lph | golf |
| gur' | horses |

| | |
|---|---|
| ṭangɨmarɨg | Tangamarg (place name) |
| ṭu:risṭ | tourist(s) |
| ḍa:kh binglɨ | dak bungalow (see Notes) |
| divɨda:r | deodar (Cedrus deodara) |
| paka:n paka:n | walking, on foot |
| paha:ḍ | mountains |
| viziṭar | tourists |
| haṭɨ | huts |

<u>ašo:k</u> : namaska:r mohanji:.

Greetings, Mohanji.

<u>mohnɨ</u> : k'a: sə: va:ray čhivɨ ?

How are you ?

<u>ašo:k</u> : ahansə: va:ray.

Yes, all right.

<u>mohnɨ</u> : vənɨv kot vo:t kəši:ri hund sə:r ?

How is your sightseeing in Kashmir going?

<u>ašo:k</u> : vuni lagi kĕh vakhɨt.

It will take some more time.

<u>mohnɨ</u> : von' kot gətshiv ?

Where are you going next?

<u>ašo:k</u> : bɨ čhus sŏ:ča:n zɨ tre doh gatshɨhə: gulmargi.

I am thinking of going to Gulmarg for two or three days.

<u>mohnɨ</u> : adɨ gətshiv. gulmarɨg čhi s'atha: ǰa:n ǰa:y. tohi čhavɨ khabar kithkan chi gatsha:n tot ?

Yes, why don't you go. Gulmarg is a very nice place. Do you know how one goes there?

| | |
|---|---|
| prɨtshun | to ask |

ašo:k : ti: čhum prɨtshun kithɨkan čhi gatsha:n tot ?

That is what I have to ask (you). How does one go there?

| | |
|---|---|
| a:sa:n | easy |
| khasun | to climb, to ride |
| ṭangɨmarg | Tangmarg (place name) |

mohnɨ : gulmargi gatshun čhu baḍɨ a:sa:n. siri:nagrɨ p'aṭhɨ khəsiv basi ṭangɨmarg ta:m.

It is very easy to go to Gulmarg. From Srinagar you take a bus up to Tangmarg.

| | |
|---|---|
| intiza:m | arrangement |

ašo:k : ṭangɨmargi p'aṭhɨ k'a: intiza:m čhu ?

What arrangements are there from Tangmarg?

| | |
|---|---|
| gur'an hund | of horses |
| paka:n paka:n | on foot |

mohnɨ : ṭangɨmargi p'aṭhɨ čhi gulmargi tre mi:l. tati hekiv gur'an hund intiza:m kərith ya: hekiv paka:n paka:n gətshith tim tre mi:l.

From Tangmarg it is three miles to Gulmarg. From there, you can make arrangements for a horse, or you can cover those three miles on foot.

ašo:k : gulmargi k'ah čhu ?

What is there at Gulmarg?

paha:ḍas p'ath — up in the mountains
ǰa:y — spot

<u>mohnɨ</u> : gulmarg čha paha:ḍas p'aṭh baḍɨ khu:bsu:rath ǰa:y.

Gulmarg is a very attractive spot up in the mountains.

kul' — trees

<u>ašo:k</u> : gulmargi čha: kul' tɨ po:š ?

Are there trees and flowers at Gulmarg?

ḍivɨḍo:r — deodar (tree)
bəriṭh — filled

<u>mohnɨ</u> : ahansə: gulmarg čha ḍivɨḍa:rɨ kul'av sɨ:t' bərith.

Yes, Gulmarg is full of deodar trees.

viziṭar — visitor(s), tourists

<u>ašo:k</u> : tati čha: viziṭaran hɨndi khə:trɨ ro:znuk intiza:m ?

Is there some arrangement for tourists to stay there?

ḍa:kh bunglɨ — dak bungalow
ṭu:risṭ — tourist
haṭɨ — huts

<u>mohnɨ</u> : ahansə: tati čhi va:rya:h ho:ṭal tɨ ṭu:risṭ haṭɨ. tati čhu akh ḍa:kh bunglɨ ti.

Yes, there are many hotels and tourist huts there. There is also a dak bungalow there.

<u>ašo:k</u> : bɨ ro:zɨ zɨ tre doh tati.

I expect to stay there for two or three days.

| | |
|---|---|
| gindun | to play |
| go:lph | golf |
| kh'alanmarɨg | Khilanmarg (place name) |

<u>mohnɨ</u> : a: tati gindiv go:lph beyi gətshiv kh'alanmarg.

While there, you will be able to play golf and also go to Khilanmarg.

<u>ašo:k</u> : kh'alanmarg ku:t du:r čhu gulmargi p'aṭhɨ?

How far is Khilanmarg from Gulmarg ?

<u>mohnɨ</u> : tre tso:r mi:l a:si. toh' gətshiv guris k'ath.

It should be three or four miles (from Gulmarg). You should go (there) on horseback.

<u>ašo:k</u> : ačha: bɨ gatshɨ zəru:r gulmargi. namaska:r.

All right. I will definitely go to Gulmarg. Goodbye.

<u>mohnɨ</u> : namaska:r.

Goodbye.

NOTES: GRAMMAR: VOCABULARY: DRILLS: EXERCISES:

1.0. NOTES

1. gulmarɨg (Gulmarg; 8,500 feet above sea level) is twenty-eight miles from Srinagar. Some people claim that it was originally called gauri: marg, the meadow of Gauri, and that Yosuf Shah changed its name to gulmarɨg in 1581 A.D. It is a beautiful bowl-shaped meadow, two miles long and half a mile wide. One can have a clear view of the Nanga Parbat (26,660 ft.) and the Harmukh (16,890 ft.) from there.

2. kh'alanmarɨg (Khilanmarg; 10,000 feet above sea level) is about four miles from Gulmarg. It commands a beautiful view of the whole valley.

3. ṭãgɨmarɨg (Tangmarg) is four miles below Gulmarg, at the foot of the hill. Originally, the road was open only as far as Tangmarg. Beyond this point, one had to ride a pony or climb the pine covered path on foot.

4. ṭu:rist haṭɨ (tourist huts) are specifically built for visitors to Kashmir. They are located at the most scenic places, and provide good, inexpensive accommodations.

5. da:kh bungli (dak bungalow) is a rest house maintained by the State governments or the Central government. These provide reasonable accommodations with basic furnishings. Usually, food is also available there. The da:kh bungli have been called the inns of India (see HJ pp. 128-129).

## 2.0. GRAMMAR

### 2.1. Reduplication: Adverbial Function

In this lesson the following construction has been introduced: tati hekiv gur'an hund intiza:m kərith ya: hekiv paka:n paka:n gətshith tim tre mi:l. In this construction, paka:n paka:n is a reduplication of pakun 'to walk', and means 'on foot'. Such reduplicative items, however, generally mean in the process of. Consider, for example, asa:n asa:n '(in the process of) laughing' and kh'ava:n kh'ava:n '(in the process of) eating'. In Kashmiri, reduplication has two uses. First, it expresses continuation of an act. Secondly, it expresses emphasis. (For further discussion or examples, see RGK pp. 77-80.)

### 2.2. Emphatic Particles

The emphatic particles cover roughly the same semantic areas as Hindi-Urdu hi: and bhi: and English only and too. They are used with members of all word classes. Consider the following examples:

1. bɨ parɨ kita:b.

   I shall read the book.

1a. bɨy parɨ kita:b.

   Only I shall read the book (as opposed to others).

2. tse čhay tsoṭ khen.

   You have to eat bread.

2a. tse čhay tsoṭɨy khen.

You have to eat only bread (as opposed to other things).

3. šiːlɨ khasi sapheːd guris.

Sheela will ride a white horse.

3a. šiːlɨ khasi sapheːdɨsɨy guris.

Sheela will ride only a white horse.

4. bɨ čhus dapaːn gatsɨ van'.

I think I should go now.

4a. bɨ čhus dapaːn gatshɨy van.

I think I should go (emphatic) now.

## 3.0. VOCABULARY

### 1. NOUNS

| | |
|---|---|
| intiza:m | arrangement |
| kul | tree |
| kh'alanmarɨg | Khilanmarg (place name) |
| go:lph | golf |
| ja:y | place |
| ṭãgɨmarɨg | Tangmarg (place name) |
| ṭu:risṭ | tourist(s) |
| ḍa:khṭar | doctor |
| ḍa:kh bunglɨ | dak bungalow |
| davah duka:n | pharmacy |
| divɨda:r | deodar |
| viziṭar | visitor(s), tourists |
| haṭ | hut |

### 2. VERBS

| | |
|---|---|
| khasun | to climb |
| gindun | to play |
| prɨtshun | to ask |
| sõ:čun | to think |

### 3. ADJECTIVES

| | |
|---|---|
| a:sa:n | easy |
| bərith | filled |

### 4. ADVERBS

| | |
|---|---|
| paka:n paka:n | walking, on foot |

## 4.0. DRILLS

1. Construction under focus:

tati čhu akh ḍa:kha:nɨ tɨ beyi akh ho:ṭal (ti).

---

gulmargi čhu akh ḍa:khṭar tɨ beyi akh davah duka:n (ti).

ṭangɨmargi čhu akh soku:l tɨ beyi akh bas ste:nḍ (ti).

əmra:kədlɨ čha va:ryah na:vɨ tɨ beyi va:ryah basɨ (ti).

anathna:gɨ čha akh məši:d tɨ beyi akh mandar (ti).

habɨkədlɨ čhu akh vo:n' tɨ beyi akh dɔdɨvo:l (ti).

niša:tɨ čhi va:ryah phamva:rɨ tɨ beyi va:ryah bo:ni (ti).

2. Construction under focus:

gulmargi čha: ro:znuk kĕh intiza:m ?

---

sava:l : dopmavɨ haz, gulmargi čha: ro:znuk kĕh intiza:m ?

ǰava:b : ahansə:, gulmargi čhu ro:znuk intiza:m. tati čhi ho:ṭal tɨ beyi čhu ḍa:kh bunglɨ.

sava:l : dopmavɨ haz, pəhalga:mɨ čha: kh'anuk kĕh intiza:m ?

ǰava:b : ahanmahra:, pəhalga:mɨ čhu kh'anuk ǰa:n intiza:m. tati čhi s'aṭha: ho:ṭal.

sava:l : dopmavɨ haz, niša:tɨ čha: ranɨnuk kĕh intiza:m ?

ǰava:b : na haz, niša:tɨ čhunɨ ranɨnuk kĕh intiza:m.

## 5.0. EXERCISES

1. Use the following in sentences:

   <u>čava:n</u> <u>čava:n</u>, <u>ana:n</u> <u>ana:n</u>, <u>rana:n</u> <u>rana:n</u>, <u>para:n</u> <u>para:n</u>, <u>vɔtha:n</u> <u>vɔtha:n</u>.

2. Write a ten-fifteen sentence description of Gulmarg in Kashmiri.

3. Translate the following sentences into Kashmiri:

   Is there any arrangement for study in that room?

   I would like to know if there is a doctor near my house.

   Yes, there are good cooking facilities in that house.

   My friend Sheela told me that we could go on foot from Tangmarg to Gulmarg.

   You (honorific) read that book; you will like it.

# 26

šatɨvuhim sabakh : pəhəlga:m gatshun

Lesson Twenty-Six : visiting Pahalgam

1. CONTEXTUAL FOCUS

This concerns a conversation on visiting Pahalgam, a tourist site about sixty miles from Srinagar. There is also a brief discussion of its surroundings and the facilities available at Pahalgam.

2. GRAMMATICAL FOCUS

Note the use of the reduplicated verb gatsha:n gatasha:n 'while going'.

3. LEXICAL FOCUS

Note the following lexical set.

| | |
|---|---|
| ač̌ibal | Achabal (place name) |
| anathna:g | Anantnag (place name) |
| kɔkarna:g | Kokarnag (place name) |
| koh | mountain(s) |
| ǰangul | forest |
| ǰarnɨ | stream(s) |

| | |
|---|---|
| na:lɨ | stream(s) |
| maṭan | Mattan (place name) |
| l'ədɨr | the Lidder River |



pəhəlga:m

ǎso:k : namaska:r, mohanji:. k'a: sə: varay ťhivɨ ?

Greetings, Mohanji. How are you?

mohnɨ : namaska:r, ahansə: va:ray.

Greetings, I am fine.

ašo:k : bɨ a:s yi prɨtshni ki pəhəlga:m gatshnɨ khə:trɨ k'a: intiza:m ťhu karun.

I came to ask what arrangements I have to make for going to Pahalgam.

<u>mohnɨ</u> : godɨ yiyiv sə: gulmargi p'aṭhɨ siri:nagar va:pas, patɨ gətshiv pəhəlga:m.

First, you return from Gulmarg to Srinagar. Afterwards, you should go to Pahalgam.

kapə:r' — which way (direction)

<u>ašo:k</u> : pəhəlga:m kapə:r' čhi gatsha:n ?

Which way do we (take to) go to Pahalgam?

bilkul — entirely
doymi — different

<u>mohnɨ</u> : pəhəlga:m čhi bilkul doymi tarphɨ gatsha:n.

One goes to Pahalgam by an entirely different route.

<u>ašo:k</u> : pəhəlga:m čha: sə: gulmargi khotɨ khu:bsu:rath ?

Is Pahalgam prettier than Gulmarg ?

muškil — difficult
naza:rɨ — scenery

<u>mohnɨ</u> : yi sava:l čhu muškil. pəhəlga:mɨ čhu aki kɨsmuk naza:rɨ tɨ gulmargi čhu beyi kɨsmuk naza:rɨ.

That is a difficult question (to answer). Pahalgam has one kind of scenery, and Gulmarg has another.

pharɨkh — difference

<u>ašo:k</u> : pharɨkh k'ah čha ?

What is the difference?

kohas tal — at the foot of a mountain
na:lɨ — streams
ǰangal — forests
l'ədɨr — Lidder River

<u>mohnɨ</u> : pəhəlga:m čhu kohas tal. tati čhi khu:bsu:rath l'ədɨr tɨ beyi na:lɨ tɨ ǰangal.

Pahalgam is at the foot of a mountain. There you have the beautiful Lidder and other streams, as well as forests.

<u>ašo:k</u> : tati čha: ho:ṭal ?

Are there (any) hotels there?

<u>mohnɨ</u> : ahansə: va:ryah. beyi čhu tati ṭu:risṭ havɨs tɨ ḍa:kh bunglɨ.

Oh yes, many. Also, there is a tourist house there as well as a dak bungalow.

mumkin — possible

<u>ašo:k</u> : pəhəlga:mɨ čha: na:visə:r mumkin ?

Is it possible to go sight-seeing by a boat at Pahalgam?

te:z — fast
khatarna:kh — dangerous

<u>mohnɨ</u> : na na:visə:r čhunɨ mumkin tik'a:zi lədir' čha baḍɨ te:z tɨ khatarna:kh. tath manz heki nɨ na:v čəlith.

No, boating is not possible because the Lidder is a very fast moving and dangerous stream. It is difficult to row boats in it.

| | |
|---|---|
| vučhin' la:yakh | worth seeing |

<u>ašo:k</u> : ačha: pəhəlga:mas nəzdi:kh kamɨ ǰa:yi čha vučhni la:yakh ?

All right, what places are worth seeing near Pahalgam?

| | |
|---|---|
| gatsha:n gatsha:n | while going |
| anathna:g | Anantnag (place name) |
| ačhibal | Achabal (place name) |
| kɔkarna:g | Kokarnag (place name) |
| maṭan | Mattan (place name) |

<u>mohnɨ</u> : pəhəlga:m gatsha:n gatsha:n vučhiv anathna:g, ačhibal, kɔkarna:g tɨ maṭan.

On your way to Pahalgam, you will visit Anantnag, Achabal, Kokarnag, and Mattan.

| | |
|---|---|
| kə:phi: | enough |

<u>ašo:k</u> : tre tso:r doh čha: kə:phi: ?

Are three or four days enough (for the trip) ?

<u>mohnɨ</u> : ahansə: adɨ k'a:.

Yes, of course.

<u>ašo:k</u> : ačha: diyiv ija:zath. namaska:r.

All right, permit me to leave. Goodbye.

<u>mohnɨ</u> : namaska:r.

Goodbye.

NOTES: GRAMMAR: VOCABULARY: DRILLS: EXERCISES:

1.0. NOTES

1. ač̆hibal (Achabal) is a town about forty miles from Srinagar. It is claimed that the town was founded by King Aksha of Kashmir (486-426 B.C.). The garden of ač̆hibal was laid out by the Mughal Emperor Shahjahan's daughter, Jahanara. In the garden, there is a beautiful spring.

2. anathna:g (Anantnag; 5,240 feet above sea level) is a large town about thirty-four miles from Srinagar. anant means 'limitless' and na:g means 'springs'. It is also called Islamabad, a name given to it by Emperor Aurangzeb in 1664. In 1850, Maharaja Gulab Singh, the first Dogra ruler of Kashmir, changed the name back to anathna:g.

3. kɔkarna:g (Kokarnag) is about fifty miles from Srinagar. It is known for its springs and beautiful camping grounds.

4. l'ədɨr (the Liddar River) is the river that flows through the Liddar valley. The town of pəhəlga:m is situated on its banks.

5. matan (Mattan) refers to the temple of Martandeshvara (the Sun god), which is now in ruins. It was built by the Kashmiri King Ramdeva (3005-2936 B.C.). Later, King Lalitaditya (699-735 A.D.) made certain additions to it. This temple is a remarkable work of ancient architecture.

6. pəhəlga:m (Pahalgam; 7,000 feet above sea level) is sixty miles east of Srinagar. It is one of the main tourist attractions in Kashmir, and is known for its rivulets, mountains, and meadows. It is situated in the picturesque Liddar Valley.

## 2.0. GRAMMAR

### 2.1. The use of tal

In the construction pəhəlga:m č̌hu kohas tal, tal is used in the sense of at the foot of a mountain. Consider the following uses of tal.

(a) in the sense of under

š̌i:lun pensalɨ č̌hu kita:bi tal.

Sheela's pencil is under the book.

(b) in the sense of to get run over

akh bro:r gav mo:ṭras tal.

A cat was run over by a car.

(c) in the sense of to be under someone's authority

mohnas č̌hi sakhɨt aphsaras tal p'ava:n kəm karɨn'.

Mohan has to work under a strict officer.

### 2.2. The use of doymi

In the construction pəhəlga:m č̌hi bilkul doymi tarphɨ gatsha:n, doymi means 'another'. This is an extended meaning of this item. A high frequency meaning is 'second'. Consider the following example.

š̌i:lɨ a:yi doymi laṭi.

Sheela came a second time.

## 3.0. VOCABULARY

### 1. NOUNS

| | |
|---|---|
| ač̆hibal | Achabal (place name; see Notes) |
| anathna:g | Anantnag (place name; see Notes) |
| koh | mountain(s) |
| kɔkarna:g | Kokarnag (place name; see Notes) |
| ǰangul | forest |
| ǰarnɨ | stream(s), brook(s) |
| təlith o:lav | fried potatoes |
| naza:rɨ | scenery |
| na:lɨ | stream(s) |
| pharɨkh | difference |
| maṭan | Mattan (place name; see Notes) |
| ya:tri: | pilgrim(s) |
| l'ədɨr | the Lidder River |

### 2. ADJECTIVES

| | |
|---|---|
| kə:phi: | enough |
| khatarna:kh | dangerous |
| te:z | fast |
| mumkin | possible |
| muškil | difficult |

3. ADVERBS

| | |
|---|---|
| kə:phi: | enough |
| kapə:r' | in which direction |
| tal | under (see Grammar p. 460) |
| doymi | another (see Grammar p. 460) |
| bilkul | entirely |

4.0. DRILLS

1. Construction under focus:

pəhəlga:mɨ čhu aki kɨsmuk naza:rɨ tɨ gulmargi čhu beyi kɨsmuk naza:rɨ.

sava:l : vɔlras manz čha: ḍalči hiši ga:ḍɨ ?

ǰava:b : nasə:, vɔlras manz čha aki kɨsmɨči ga:ḍɨ tɨ ḍalas manz čha beyi kɨsmɨči ga:ḍɨ.

sava:l : ro:ganǰo:šas tɨ yakhni čha: akuy mazɨ ?

ǰava:b : nasə:, ro:ganǰo:šas čhu aki kɨsmuk mazɨ tɨ yakhni čhu beyi kɨsmuk mazɨ.

sava:l : kəhvɨ tɨ ši:r' ča:y čha: aki: təri:kɨ bana:va:n ?

ǰava:b : nasə:, kəhvɨ čhi aki təri:kɨ bana:va:n tɨ ši:r' ča:y čhi beyi təri:kɨ bana:va:n.

## 5.0. EXERCISES

1. Answer orally the questions given after the following passage.

pəhəlga:m čhi anathna:gɨ kin' gatsha:n. amarna:th gatshnɨ brŏ:ṭh čhi ya:tri: pəhəlga:m gatsha:n. pəhəlga:m čhu sɔndar na:lav tɨ kul'av sɨ:t' bərith. lu:kh čhi ot ga:ḍɨ raṭni ti gatsha:n.

Questions:

pəhəlga:m kapə:r' čhi gatsha:n ?

amarna:th gatshnɨ brŏ:ṭh kot čhi ya:tri: gatsha:n ?

pəhəlga:m kami sɨ:t' čhu bərith ?

lu:kh k'ah raṭni čhi ot gatsha:n ?

2. Translate the following into Kashmiri.

Which way is Pahalgam from Anantnag?

damɨo:lav has one kind of taste, and təlith o:lav has another kind of taste.

Is there a doctor and a pharmacist in Gulmarg?

Yes, there is a doctor and also a pharmacist.

# 27

sato:vuhim sabakh : kə:šur ša:lɨvo:l

Lesson Twenty-Seven : a Kashmiri shawl merchant

1. CONTEXTUAL FOCUS

This concerns a conversation with a tradiational ša:lɨvo:l (shawl merchant) about buying Kashmiri shawls. There is also a brief discussion of raphal shawls, pašmi:nɨ shawls, k'amkha:b shawls, šahtu:s, and ring shawls.

2. GRAMMATICAL FOCUS

The following items are used: (i) kam'uk 'of which', kami kami kɨsmɨk' 'of what types', and kĕh 'some'; (ii) measure words (e.g., gaz 'yard'). The following verbs and conjunct verbs appear: anun 'to bring', bihun 'to sit', tshā:dun 'to look for, to search for', and parva:yi a:sun 'to matter'. The superlative and comparative constructions are repeated.

## 3. LEXICAL FOCUS

Note the following lexical set.

| | |
|---|---|
| k'amkha:bɨ | (a material used for shawls) |
| gaz | yard (measurement) |
| panah | width |
| pašmi:nɨ | pashmina (woolen material) |
| raphal | (a woolen material inferior to pashmina) |
| ringša:l | ring shawl |
| vɔzul | red |
| šahtu:s | superfine wool |
| ša:l | shawl |
| ša:lɨvo:l (fem. _va:ǰen') | shawl merchant |
| sə:ḍ' | saree |
| saphe:d | white |
| hath | one hundred |



ša:lɨvo:l tɨ ašo:k

ša:lɨvo:l : sala:m haz, tɔhi k'ah gatshi ?

Greetings, sir. What are you looking for?

| | |
|---|---|
| tshã:ḍun | to look for |
| ša:l | shawl |
| sə:ḍ' | saree |

ašo:k : bɨ čhus tshã:ḍa:n kə:šur ša:l tɨ sə:ḍ'.

I am looking for a Kashmiri shawl and a Kashmiri saree.

| | |
|---|---|
| bihun | to sit down |
| anun | to bring |
| sə:ri: | all |
| nəmu:nɨ | specimen(s), sample(s) |

ša:lɨvo:l : bihiv haz, bɨ anɨna:vɨ sə:ri: nəmu:nɨ.

(Please) have a seat. I shall arrange for all the samples to be brought out.

| | |
|---|---|
| kam kam | which |
| kɨsmɨk' | (of) types |

ašo:k : tohi kami kami kɨsmɨk' ša:l čhivɨ ?

What types of shawls do you have?

| | |
|---|---|
| pašmi:nɨ | pashmina |
| raphal | (a woolen material inferior to pashmina) |

ša:lɨvo:l : asi čhi raphlɨk' tɨ pašmi:nɨk' ša:l.

We have shawls of raphal and of pashmina.

<u>aŠo:k</u> : magar paŠmi:nɨ a:si s'aṭha: drog ?

But pashmina must be very expensive?

<u>Ša:lɨvo:l</u> : ahansə: paŠmi:nɨ Čhu raphlɨ khɔtɨ drog.

Yes, pashmina is more expensive than <u>raphal</u>.

<u>aŠo:k</u> : paŠmi:nɨ khɔtɨ J̌a:n ti Čha: kẽh ?

Is there anything even better than pashmina?

| | |
|---|---|
| k'amkha:bɨ | (an expensive material) |
| Šahtu:s | (a superfine, woolen material) |
| ringŠa:l | ring shawl |

<u>Ša:lɨvo:l</u> : ahan haz paŠmi:nɨ khɔtɨ J̌a:n gav k'amkha:bɨ, Ša:htu:s tɨ ringŠa:l.

The <u>k'amkha:b</u>, <u>Ša:htu:s</u>, and ring shawls are more expensive than pashmina.

<u>aŠo:k</u> : yim a:san baḍɨ drog'?

These must be very expensive?

<u>Ša:lɨvo:l</u> : ahanhaz, paŠmi:nɨ khɔtɨ Čhi drog'.

Yes, these are more expensive than pashmina.

| | |
|---|---|
| kam'uk | of what |

<u>aŠo:k</u> : yi kam'uk Ša:l Čhu ?

What is this shawl made of?

<u>Ša:lɨvo:l</u> : yi Čhu paŠmi:nuk Ša:l.

This shawl is made of pashmina.

a̱šo:k : yath šа:las čha s'aṭha: ǰa:n kə:m magar rang čhus nɨ ǰa:n. vozul ya: saphe:d ša:l čhuvɨ ?

This shawl has very fine embroidery on it, but the color is not good. Do you have a red or a white shawl?

| | |
|---|---|
| hu | that |

ša:lɨvo:l : hu vozul ša:l čhuvɨ pasand ?

Do you like that red shawl over there?

ašo:k : am'uk rang čhum pasand magar ath čhanɨ kə:m ǰa:n.

I like its color, but the work on it is not good.

| | |
|---|---|
| ratsha: | a little |
| b'a:kh | another |
| kɨ:math | price |

ša:lɨvo:l : ačha: b'a:kh ša:l ha:vo:vɨ magar kɨ:math čhus ratsha: z'a:dɨ.

All right, we will show you another shawl, but its price is a little higher.

| | |
|---|---|
| agar | if |
| parva:y a:sun | to matter |

ašo:k : agar ša:l a:si ǰa:n, kɨ:mtuk čhunɨ parɨva:y.

If the shawl is good, the price does not matter.

<u>s̆a:lɨvo:l</u> : vuc̆hiv haz, k'ah kə:m tɨ rang c̆hus !

See what embroidery and what color it has!

gaz yards

<u>as̆o:k</u> : a: yath c̆hi kə:m ti tɨ rang ti ǰa:n. yi kəts gaz c̆hu ?

Yes, this has good embroidery and good color, too.
What is the length of this (piece)?

<u>s̆a:lɨvo:l</u> : yi c̆hu tso:r gaz z'u:ṭh.

This is four yards long.

panah width

<u>as̆o:k</u> : panah k'ah c̆hus ?

What is its width?

<u>s̆a:lɨvo:l</u> : zɨ gaz.

Two yards.

<u>as̆o:k</u> : yi c̆ha: pas̆mi:nɨ kinɨ raphal ?

Is this pashmina or <u>raphal</u>?

baḍɨ very

<u>s̆a:lɨvo:l</u> : yi c̆hu baḍɨ ǰa:n pas̆mi:nɨ.

This is very fine pashmina.

<u>ašo:k</u> : yath šа:las ku:t čhu kɨ:math ?

How much does this shawl cost?

hath — hundred

<u>ša:lɨvo:l</u> : yath ša:las čhu tre hath ropyi kɨ:math.

This shawl costs three hundred rupees.

<u>ašo:k</u> : ačha: bɨ h'amɨ yi.

All right, I will buy it.

kẽh — some(thing)

<u>ša:lɨvo:l</u> : beyi ma: haz heyiv kẽh ?

Would you like to buy something else?

<u>ašo:k</u> : nahaz, az nɨ.

No, not today.

NOTES: GRAMMAR: VOCABULARY: DRILLS: EXERCISES:

1.0. NOTES

1. The shawl industry is one of the oldest industries in Kashmir. It can be traced back to the Ramayana and the Mahabharata period of Indian history. The valley of Kashmir is traditionally known for <u>ša:l</u> (shawls), <u>ša:li:</u> (paddy, <u>da:ni</u>), and <u>šalgam</u> (turnips, <u>gɔgǰi</u>). Kashmiri shawls are divided into two general categories: <u>kaniša:l</u>, and <u>amli:ša:l</u>. A <u>kaniša:l</u> is woven on a loom in separate pieces, and then put together with great care so that it appears to be made of one piece. An <u>amli:ša:l</u> is embroidered, and the patterns are developed by the needlework. The <u>pašmi:nɨ</u> (pashmina) for an <u>amli:ša:l</u> is made by one person, and, afterwards, the embroidery is done by a <u>rəphu:gar</u> (embroiderer).

2. <u>k'amkha:b</u>, <u>pašmi:nɨ</u>, and <u>raphal</u> are the names of materials from which Kashmiri shawls are made.

3. <u>šahtu:s</u> and <u>ringša:l</u> are two of the most expensive types of Kashmiri shawls. A <u>ringša:l</u> is made of such delicate material, that the shawl can pass through the opening of a ring.

## 2.0. GRAMMAR

### 2.1. The uses of gatshun

The semantics of the verb gatshun 'to go' overlap the use of Hindi-Urdu ho:na and ǰa:na:. We have already used it in the sense of 'to go'. Note the following use.

to want

tse k'ah gatshi: ?

What do you want?

The number of its uses is large. The following list of compound verbs, in which gatshun functions as an operator, is illustrative.

| | |
|---|---|
| kərith gatshun | to finish (work, etc.) |
| gəlith gatshun | to melt off |
| dith gatshun | to give |
| mərith gatshun | to die |
| vəthith gatshun | to stand |
| vuḍith gatshun | to fly away |

(See also RGK pp. 277-278.)

## 3.0. VOCABULARY

### 1. NOUNS

| | |
|---|---|
| kɨsɨm | type |
| k'amkha:bɨ | (name of a material) |
| ka:pi: | notebook |
| gaz | yard(s) |
| ṭu:p' | cap |
| təkyi | cushion |
| nəmu:nɨ | specimen(s), sample(s) |
| panah | width |
| pardɨ | curtain(s) |
| paš̆mi:nɨ | pashmina |
| raphal | (name of a material) |
| rings̆a:l | ring shawl |
| s̆ahtu:s | (a superfine, woolen material) |
| s̆a:l | shawl(s) |
| sə:ḍ' | saree |
| hath | hundred |

### 2. VERBS

| | |
|---|---|
| anun | to bring |
| gatshun | to go, to want |
| tsã:dun | to look for |
| bihun | to sit down |

3. CONJUNCT VERBS

| | |
|---|---|
| parɨva:y a:sun | to matter |

4. COMPOUND VERBS

| | |
|---|---|
| kərith gatshun | to finish (work, etc.) |
| gəlith gatshun | to melt off |
| dith gatshun | to give |
| mərith gatshun | to die |
| vəthith gatshun | to stand |
| vuḍith gatshun | to fly away |

5. ADVERBS

| | |
|---|---|
| kam kam | who, which |
| kẽh | some |
| baḍɨ | very |

## 4.0. DRILLS

1. Construction under focus:

   yath šа:las čha s'aṭha: ǰa:n kə:m magar rang čhus nɨ ǰa:n.

---

Note the following constructions, and then construct ten sentences similar to these, by substituting new items for those which have been underlined in the construction under focus, above.

huth na:vi čhi s'aṭha: ǰa:n pardɨ magar təkyi čhis nɨ ǰa:n.

yath šа:las čhu s'aṭha: ǰa:n rang magar kə:m čhas nɨ ǰa:n.

yemis ko:ri čhu s'aṭha: ǰa:n ph'aran magar ṭu:p' čhas nɨ ǰa:n.

yemis ləḍkas čha s'aṭha: ǰa:n ka:pi: magar pensalɨ čhus nɨ ǰa:n.

## 5.0. EXERCISES

1. Write a ten sentence theme about Kashmiri shawls in Kashmiri.

2. Use the following in sentences: vɔtha:n vɔtha:n, kh'ava:n kh'ava:n, tula:n tula:n, para:n para:n, le:kha:n le:kha:n.

# 28

aṭho:vuhim sabakh : hazrathbal gatshun

Lesson Twenty-Eight : visiting Hazratbal

1. CONTEXTUAL FOCUS

A conversation on visiting the mosque at Hazaratbal, ten miles from downtown Srinagar. The mosque, in which a sacred hair of the Prophet Mohammad is preserved, is situated on the western bank of Dal Lake. It was built by Shah Jehan, and is an excellent blend of Mughal and Kashmiri architecture.

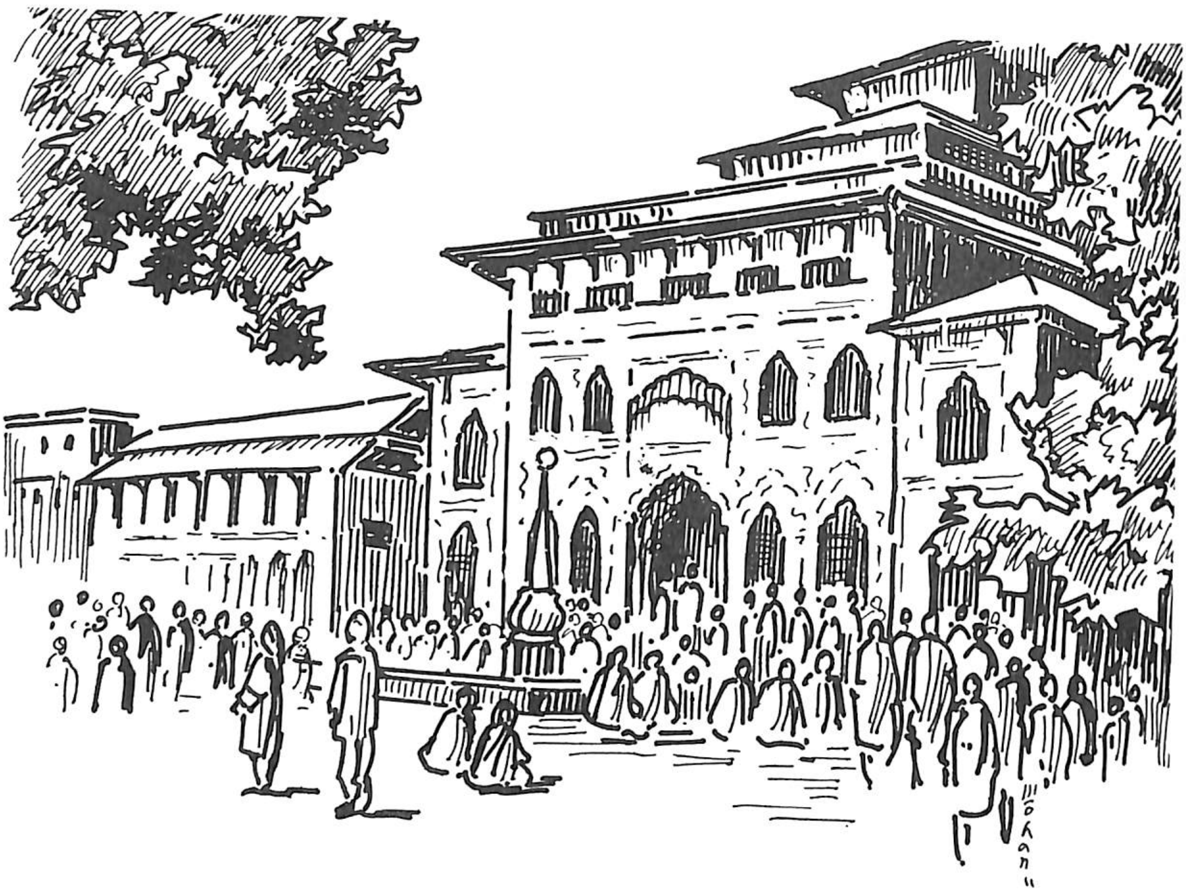
2. GRAMMATICAL FOCUS

Note the use of niš 'near' and kat'ath 'where'. The verb n'ama:z parɨn' 'to offer prayers' appears.

3. LEXICAL FOCUS

Note the following lexical set.

| | |
|---|---|
| hazrat mahmad | Prophet Mohammad |
| ǰumah | Friday |
| mɨsarma:n | Muslims |
| mo:yiva:l | the (sacred) hair |
| məši:d | mosque |
| n'ama:z | Muslim prayer |



hazrathbal

aŠo:k : he:, ṭeksi:va:l'a:.

Hello there, taxi driver!

teksi:vo:l : k'a: haz.

Yes, sir.

hazrathbal — Hazratbal (a well-known mosque)

aŠo:k : asi ťhu gatshun hazrathbal. ku:t du:r ťhu ?

We want to go to Hazratbal. How far is it (from here)?

yeti p'aṭhɨ — from here

ṭeksi:vo:l : yeti p'aṭhɨ ťhu hazrathbal pə̃:tsh Še mi:l du:r.

From here, Hazratbal is about five or six miles.

aŠo:k : ku:t haz vakhɨt lagi ?

How long will it take?

ṭeksi:vo:l : bas haz, pandah vuh minaṭh lagan.

(It) will take just fifteen or twenty minutes.

kat'ath — where

aŠo:k : hazrathbal kat'ath ťhu ?

Where is Hazratbal located?

| | |
|---|---|
| nigi:n | Nigin Lake |
| niš | close to, near |
| kašmi:r | Kashmir |
| nəz'di:kh | near |

<u>teksi:vo:l</u> : hazratbal čhu nigi:nas niš kašmi:r yunivərsiṭi: nəz'di:kh.

Hazratbal is close to Nigin Lake near Kashmir University.

<u>ašo:k</u> : hazratbalɨ k'ah čhu ?

What is there at Hazratbal?

| | |
|---|---|
| məši:d | mosque |
| yot | where |
| ǰumah | Friday |
| mɨsarma:n | muslims |
| n'ama:z parɨn' | to offer prayers |
| mo:yiva:l | hair |
| hazrat mahmad | Prophet Mohammad |

<u>teksi:vo:l</u> : hazratbalɨ čha məhšu:r məši:d yot prath ǰumah mɨsarma:n n'ama:z parni čhi gatsha:n. tati čhu hazrat mahmdun mo:yiva:l ti.

There is a famous mosque at Hazratbal where Muslims go each Friday to offer prayers. There is also the (sacred) hair of the Prophet Mohammad.

<u>ašo:k</u> : hazratbal čha: ḍalɨkis bəṭhis p'aṭh ?

Is Hazratbal on the bank of Dal Lake?

<u>teksi:vo:l</u> : na, hazrathbal čhu nigi:nɨkis bəṭhis p'aṭh.

No, Hazratbal is on the bank of Nigin Lake.

<u>ašo:k</u> : tot čha: gatsha:n siriph ṭeksi: ya: ṭãgas k'ath ?

Can one go there only by taxi or tonga?

<u>ṭeksi:vo:l</u> : na haz tot čhi lu:kh šika:ri k'ath ti gatsha:n.

No, people go there by <u>shikara</u>, too.

<u>ašo:k</u> : šika:ri k'ath ku:t ka:l čhu laga:n ?

How long does it take to go there by <u>shikara</u>?

<u>ṭeksi:vo:l</u> : əmra:kədlɨ p'aṭhɨ čhi laga:n zɨ tre ganṭɨ.

From Amira Kadal, it takes two or three hours.

t'u:t — that much

<u>ašo:k</u> : na, asi čhunɨ t'u:t vakhɨt. əs' gatshav ṭeksi: k'ath.

No, we do not have that much time. We shall go by taxi.

<u>ṭeksi:vo:l</u> : ətsiv haz.

Please, get in.

<u>ašo:k</u> : ačha: pəkiv.

All right! let's go!

NOTES: GRAMMAR: VOCABULARY: DRILLS: EXERCISES:

1.0. NOTES

1. hazrathbal (Hazratbal) is a Muslim shrine situated on the western bank of Dal Lake. This shrine is well-known, because Hazrat Mohammed's sacred hair is preserved in it.

2. hazrat mahmad (Hazrat Mohammed, 570?-632 A.D.) is the founder-prophet of Islam.

3. kašmi:r yunivərsiṭi: (Kashmir University) was founded in 1947. The campus is situated on Nigin Lake.

4. The term mo:yiva:l refers to the sacred hair of Hazrat Mohammed which is preserved in the Hazratbal Mosque (see above).

5. The n'ama:z is the Muslim prayer. On each Friday, a large congregation of Muslims assembles in the Hazratbal Mosque to offer their n'ama:z.

## 2.0. GRAMMAR

### 2.1. Compounding

By the term compound is meant a combination of two or more free forms which are reduction of a particular syntactic construction. Thus, batɨ ku:r 'a Kashmiri Pandit' + 'daughter' is understood as baṭɨ sɨnz ku:r 'the daughter of a Kashmiri Pandit', and vatɨkharɨč 'road' + 'expense' is understood as vati khə:trɨ kharɨč 'travel expense'. Consider, on the other hand, phəzu:l kharɨč 'waste' + 'spending' which is understood in su insa:n yus phəzu:l čhu kharča:n as 'that person who wastes money'. A large number of compounds have a different contextual meaning than the meaning of constituent lexical items. (For further discussion and illustrations, see RGK, pp. 69-76.)

The compounds of Kashmiri, like the rest of its lexical stock, have mainly come from the following sources.

(a) Sanskrit, e.g.,

para:di:n 'dependent'; du:r daršiː 'farsighted'.

(b) Persian (Arabic), e.g.,

galat phəhmi: 'misunderstanding'; gə:rvə:ǰib 'improper'.

(c) Hindi-Urdu, e.g.,

khulam khulɨ 'openly'.

(d) English, e.g.,

heḍma:sṭar 'headmaster'; ovarko:th 'overcoat, greatcoat'.

## 2.2. Pronouns VI: Distributive Pronouns

Distributive pronouns are formed by reduplication. Consider, for example, the following:

yus-yus

yus yus lədki kəši:ri gatshi su vəthiv thod.

Those boys who will go to Kashmir (should) stand up.

kə̃:si-kə̃:si

agar tse yim tsũ:th' khɔš čhiy nɨ kara:n kə̃:si kə̃:si bə:gɨr.

If you do not like these apples, distribute them among some people.

yemis-yemis

yemis yemis ča:y gatshi su bihiv kurs'ãn p'ath.

Those who want tea (should) sit in the chairs.

## 3.0. VOCABULARY

### 1. NOUNS

| | |
|---|---|
| kat'ath | where |
| ǯumah | Friday |
| nigi:n | Nigin Lake |
| n'ama:z | Muslim prayer |
| mɨsarma:n | Muslim(s) |
| mo:yiva:l | (sacred) hair |
| hazrat mahmad | Prophet Mohammad |

### 2. CONJUNCT VERBS

| | |
|---|---|
| n'ama:z parɨn' | to offer a n'ama:z, to pray |

### 3. ADVERBS

| | |
|---|---|
| t'u:t | that much |
| nəz'di:kh | near |
| niǯ | near |
| yot | where |

## 4.0. DRILLS

1. Construction under focus:

asi čhinɨ ti:t' pə̃:sɨ, asi gatshi šroǰ kã:gɨr.

---

asi čhunɨ t'u:t vakhɨt, əs' čamav siriph ča:y.

asi čhunɨ t'u:t dɔd, əs' dimo:vɨ kə:šir ča:y.

asi čhinɨ ti:t' gɔla:b, əs' dimo:vɨ pampo:š.

asi čhinɨ ti:t' šur', asi gatshi lɔkuṭ maka:nɨ.

2. Construction under focus:

bas haz, pandah vuh minaṭh lagan.

---

sava:l : yath ku:t haz vakhɨt lagi ?

ǰava:b : bas haz pandah vuh minaṭh lagan.

sava:l : ča:yi ku:t haz dɔd lagi ?

ǰava:b : bas haz akh zɨ kilo: lagan.

sava:l : yakhni ku:t haz za:mutdɔd lagi ?

ǰava:b : bas haz tre tso:r kilo: lagan.

sava:l : ph'aran bana:vnas ku:t haz kapur lagi ?

ǰava:b : bas haz tso:r pə̃:tsh mi:ṭar lagan.

5.0. EXERCISES

1. Translate the following into Kashmiri.

I walked ten to twelve miles from Pahalgam and found a spring there. I also found many trees there. The water was very clear. I liked the scenery very much. I could see the mountains, too.

2. Answer orally the questions given after the following passage.

gulmarɨg čhanɨ siri:nagrɨ p'aṭhɨ z'a:dɨ du:r magar hazrathbal čhu siri:nagras manz. hazrathbal čhi mɨsarma:n prath ǰumah n'ama:z parni gatsha:n. kə̆h čhi gatsha:n na:vi k'ath tɨ kə̆h čhi paka:n paka:n gatsha:n. va:ryah čhi ṭə̃:gan tɨ basan k'ath ti gatsha:n.

Questions:

hazrathbal čha: siri:nagras manz kinɨ gulmargi manz ?

hazrathbal kar čhi lu:kh gatsha:n ?

hazrathbal kam čhi gatsha:n ?

hazrathbal k'ah karni čhi lu:kh gatsha:n ?

hazrathbal čha: lu:kh siriph paka:n paka:n gatsha:n ?

# 29

kunɨtrɨhim sabakh : tulɨmul gatshun

Lesson Twenty-Nine : visiting tulɨmul

1. CONTEXTUAL FOCUS

A conversation on visiting the Hindu temple tulɨmul located near Gandarbal about twenty miles from Srinagar. It is also called khi:rbhava:ni:.

2. GRAMMATICAL FOCUS

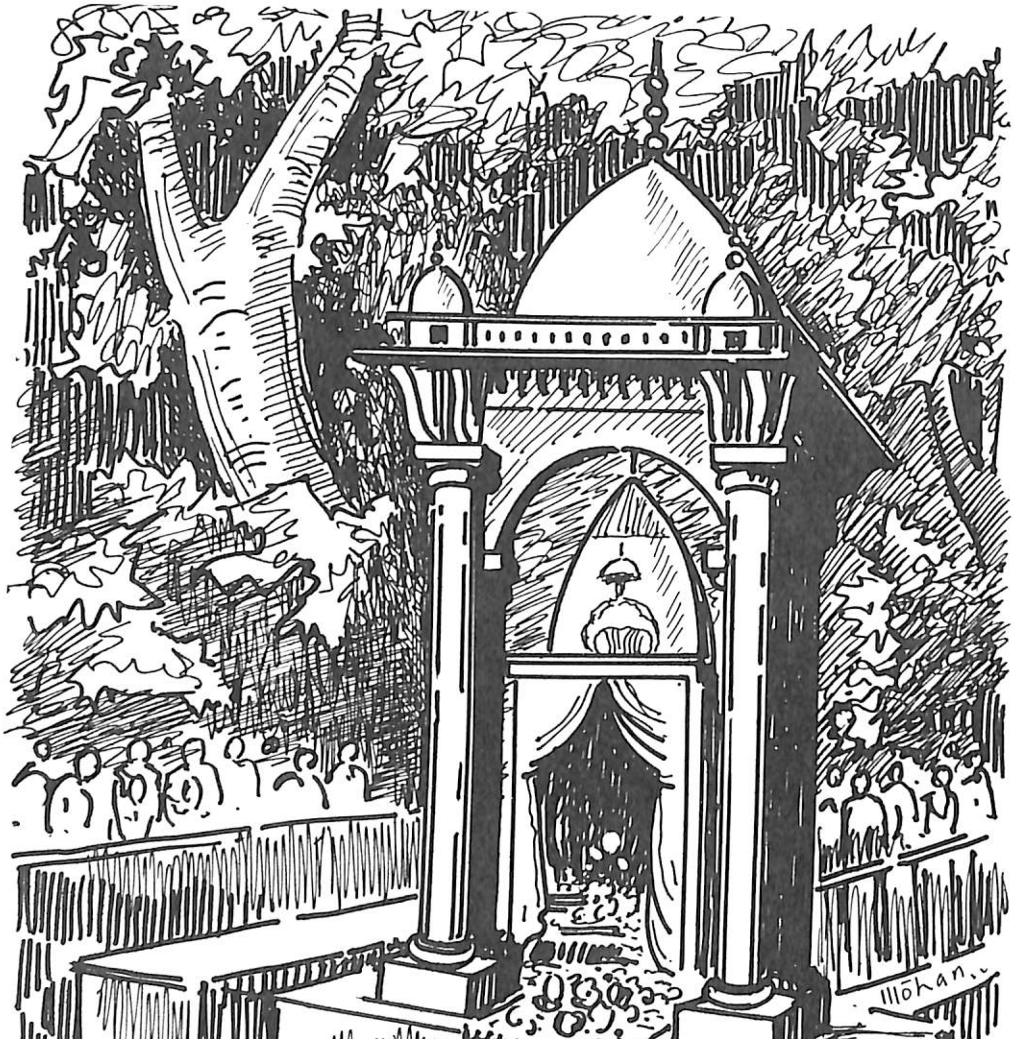
The following verbs appear: atsun 'to enter', kɨnun 'to sell', šra:n karun 'to take a bath', and tra:vun 'to pour'.

3. LEXICAL FOCUS

Note the following lexical set.

| | |
|---|---|
| kand | (cone-shaped sugar candy) |
| khir | rice pudding |
| tir(ɨ)th | shrine, holy place |
| duka:n | shop(s) |
| na:g | spring |
| pu:zah | Hindu worship |

| | |
|---|---|
| bagɨvəti: | goddess |
| batɨ | food, rice |
| bavə:ni: | Hindu Goddess |
| mu:rti: | idol |
| ya:tri: | pilgrim(s) |
| rətɨndi:ph | (saucer-shaped, ritual lamp) (see Notes) |
| luči | fried bread |
| šra:n | (ritual) bath |
| s'un | cooked vegetable, meat, etc. |
| həlvɨ | Indian English halva |
| halvo:y | sweetmeat seller |




tulɨmul : mandar tɨ mu:rti:

yi:t' so many

mohni : namaska:r ašo:kji:. toh' kati ə:sivi yi:t'an dohan ?

Greetings, Aso:k. Where have you been all these days?

ašo:k : namaska:r, mohanji:. bi o:sus sə:r kara:n.

Greetings, Mohan. I have been sight-seeing.

mohni : ačha: k'ah k'ah vučhvi tohi ?

Well, what (places) did you see?

ašo:k : bas tre tso:r ǰa:yi. me vučh hazrathbal, ḍal, gulmarig ti pəhəlga:m. bi čhus sõ:ča:n tulimul gatshihə:.

Just three or four places. I saw Hazratbal, Dal Lake, Gulmarg, and Pahalgam. I am (now) thinking of visiting tulimul.

mohni : a: gətshiv su gav s'aṭha: ǰa:n.

Yes, you (must) do that.

ašo:k : ahansə: bi a:s tohi niš tamiči: kath karni. yi vən'u:m tulimul ku:t du:r čhu yeti p'aṭhi ?

Yes, that's what I came to talk to you about. Tell me, how far is tulimul from here?

pandah mari about fifteen
tithipə:ṭh' (in) that way (manner)

<u>mohnɨ</u> : tulɨmul čhu mi:l pandah marɨ du:r, magar tot gatshun čhunɨ muškil. əmra:kədlɨ p'aṭhɨ čhi bas tɨ tã:ngɨ gatsha:n. varyah lu:kh čhi ḍũ:gas k'ath ti gatsha:n. magar tithɨpə:ṭh' čhu laga:n s'aṭha: vakhɨt.

<u>tulɨmul</u> is about fifteen miles away, but it is not difficult to get there. From Amira Kadal both buses and tongas (horse carriages) go there. Many people go there in a boat (<u>ḍũ:gɨ</u>), but that takes a lot of time.

ra:tas — overnight

<u>ašo:k</u> : əkis dohas manz čha: va:pas heka:n yith kinɨ tati čhi ra:tas ro:zan ?

Can one return the same day, or does one stay there overnight?

subɨhan — in the morning
ša:mas — in the evening
ro:znuk — for staying (lodging)

<u>mohnɨ</u> : ahansə: va:ryah lu:kh čhi subɨhan gatsha:n tɨ ša:mas yiva:n va:pas. magar tati čhu ra:tas ro:znuk intiza:m ti.

Yes, many people go there in the morning and return in the evening. But they also have provisions there for staying overnight.

kami khə:tri — what for

<u>ašo:k</u> : dopmavɨ hasə:, tulɨmul kamikhə:trɨ čhu məhšu:r ?

Tell me, what is <u>tulɨmul</u> famous for?

| | |
|---|---|
| tirɨth | shrine |
| bavə:ni: | Bhava:ni:, a Hindu Goddess |
| mu:rti: | idol |
| na:g | spring |



mu:rti:

mohnɨ : bɨ vano:vɨ tɔhi. tulɨmul čhu hend'an hund məhšu:r tirɨth. tati čha bavə:ni: hɨnz mu:rti: na:gas manz.

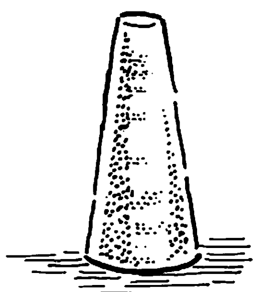
I will tell you. tulɨmul is a famous shrine of the Hindus. There is an idol of the goddess bhava:ni: there, in the middle of a spring.

pu:zah — worship

<u>ašo:k</u> : ath mu:rti: čha: lu:kh pu:zah kara:n ?

Do people worship this idol?

| | |
|---|---|
| ya:tri: | pilgrims |
| kand | (cone-shaped sugar candy) |
| rətɨndi:ph | (small saucer-shaped oil lamp) (see Notes) |
| za:lun | to light |



kand



rətɨndi:ph

<u>mohnɨ</u> : a: ath mu:rti: čhi hend' pu:zah kara:n. ya:tri: čhi na:gas dɔd tɨ kand tra:va:n beyi čhi rətɨndi:ph za:la:n.

Yes, the Hindus worship this idol. The pilgrims pour milk into the spring, drop sugar candies (<u>kand</u>) into it, and light a <u>rətɨndi:ph</u>.

| | |
|---|---|
| baṭɨ | Kashmiri Pandit(s) |

<u>aŝo:k</u> : tulɨmul ĉha: siriph kə:ŝir' baṭɨ gatsha:n ?

Do only Kashmiri Pandits go to <u>tulɨmul</u>?

<u>mohnɨ</u> : ha: nasə:, Həndusta:nɨĉi prath ǰa:yi p'aṭhɨ ĉhi hend' tɨ sikh yiva:n. tulɨmul ĉhi kẽh mɨsarma:n ti gatsha:n.

Oh no, Hindus and Sikhs come there from every part of India. Some Muslims also go to <u>tulɨmul</u>.

| | |
|---|---|
| ŝra:n karun | to take a bath |

<u>aŝo:k</u> : andar atsɨnɨ brõ:ṭh ĉha: ya:tri: ŝra:n kara:n ?

Do the pilgrims take a bath before entering (the shrine)?

| | |
|---|---|
| gɔḍɨ | first |
| palav | clothing |
| bandɨla:vun | to change |

<u>mohnɨ</u> : ahansə: ge:ṭas niŝ ĉhu gɔḍɨ sa:rinɨy ŝra:n karun a:sa:n. patɨ ĉhi palav badɨlə:vith ya:tri: andar atsa:n.

Yes, near the gate everybody has to take a bath. After taking the bath, pilgrims change their clothes and enter.

<u>aŝo:k</u> : aĉha: tati ĉha: kh'anuk intiza:m a:sa:n ?

Well, is there any arrangement for food there?

| | |
|---|---|
| halɨvə:y | sweetmeat sellers |
| duka:n | shops |
| kɨnun | to sell |
| luči | (fried, chapati-like bread) |
| həlvɨ | halva |
| khir | rice pudding |
| s'un | vegetables, etc. (see Notes) |
| sa:ma:nɨ | ingredients |

mohnɨ : ahansə: adɨk'ah. tati čhi s'aṭha: halɨvə:y duka:n. tim čhi kɨna:n luči, həlvɨ, khir, batɨ tɨ s'un beyi čhi tim pu:za:yi hund sa:ma:nɨ ti kɨna:n.

Yes, there are many halɨvə:y shops. They sell luči, həlvɨ, rice pudding, and cooked rice and vegetables. They also sell (various) ingredients for the worship (puja).

ašo:k : tulɨmul' kin' čha: beyi kãh ǰa:y vučhin' la:yakh ?

On the way to tulɨmul, is there any other place worth seeing?

mohnɨ : a: zɨ tre ǰa:yi čha s'aṭha: ǰa:n.

Yes, there are two or three very nice places.

ašo:k : kamɨ ?

Which are they?

| | |
|---|---|
| bəḍ məši:d | the Big Mosque |
| tamipatɨ | after that |
| v'atsa:rna:g | Vicharnag (place name) |
| gã:darbal | Gandarbal (place name) |

mohnɨ : bəḍ məši:d čha yeti p'aṭhɨ s'aṭha: nəzdi:kh. tamipatɨ či v'atsa:rna:g tɨ gã:darbal.

The Big Mosque is very near here. After that, there are two places, Vicharnag and Gandarbal.

ašo:k : v'atsa:rna:gɨ tɨ gã:darbalɨ k'ah čhu ?

What is there at Vicharnag and Gandarbal?

| | |
|---|---|
| s'and | the River Sindh |
| kədɨl | bridge |

mohnɨ : v'atsa:rna:g čhu hend'an hund tirɨth. tati čhu akh na:g. gã:darbalɨ čhi lu:kh sendi bəṭhis p'aṭh batɨ kh'ava:n. yi čha baḍɨ sondar ǰa:y. tati gatshi kədlas niš zəru:r rukun.

Vicharnag is a place of pilgrimage for the Hindus, and there is a spring there. People eat their food at Gandarbal on the banks of the River Sindh. It is a beautiful place and you must stop there by the bridge.

| | |
|---|---|
| yith | after returning |

ašo:k : ačha: bɨ samɨkho:vɨ tohi tulɨmuli yith. namaska:r.

All right, I shall meet you after returning from tulɨmul. Goodbye.

mohnɨ : namaska:r.

Goodbye.

NOTES: GRAMMAR: VOCABULARY: DRILLS: EXERCISES:

1.0. NOTES

1. bavə:ni: (Skt. bhava:ni:) refers to the Hindu Goddess Bhavani, consort of Lord Shiva. She is also considered an incarnation of šakhti: (energy).

2. gã:darbal (Gandarbal) is a small town about fourteen miles from Srinagar. It is situated in the Sindh Valley, and the River Sindh passes through the town.

3. A halɨvo:y is a traditional Hindu dɔdɨvo:l who usually sells milk, yogurt, and cheese. Sometimes, he also sells such snacks as samo:sɨ and mathi. The term is also used for a mitha:yivo:l who sells typically Indian sweetmeats. A person who sells only snacks, such as pako:ri and nadɨr'mɔ̃ǰi, is called a mɔ̃ǰigor by the Muslims.

4. A luč is a puri-like fried bread which is generally sold by halɨvo:y at tulɨmul.

5. A na:g is a spring. In Kashmir, it is either part of a temple, or is a site considered as having special significance.

6. A rəṭɨndi:ph is a saucer-shaped, earthen lamp which has a cotton wick dipped in ghee. It forms an important part of the a:rti: in a temple.

7. s'and (Sindh) refers to the River Sindh.

8. s'un refers to any cooked dish of vegetables or meat. In a restricted sense, it means a non-vegetarian dish, e.g., ši:lɨ čhanɨ s'un kh'ava:n 'Sheela does not eat meat'.

9. tulɨmul (Khirbhavani) is a sacred Hindu shrine. It is about one mile from gã:darbal (see above). There is a na:g (spring) there, and in the middle of it there is a small temple to the goddess Bhavani. It is claimed that the color of the water in the na:g changes frequently. It is considered auspicious to visit the temple on the 8th and 15th day of the bright fortnight of any month of the Kashmiri lunar calendar (especially of ze:ṭh, May-June).

10. tirɨth refers to a Hindu place of pilgrimage.

11. v'atsa:rna:g is a small town on the way to tulɨmul. In a sense, it is a suburb of Srinagar.

## 2.0. GRAMMAR

### 2.1. The use of h'akun

In this lesson the construction əkis dohas manz čha: va:pas h'aka:n yith appears. The semantic range of h'akun 'to be able to' is roughly the same as that of the Hindi-Urdu verb, sakna:. It suggests potential and capability.

### 2.2. Indefinitizers of Numerals: marɨ

In this lesson, marɨ in the construction tulɨmul čhu mi:l pandah marɨ du:r (tulɨmul is about fifteen miles away) functions as a numeral indefinitizer. It is used to indefinitize distance, as in the above example, and also to indefinitize quantity, e.g.,

tsũ:th' pandah marɨ di:tav.

Give me about fifteen apples.

## 3.0. VOCABULARY

### 1. NOUNS

| | |
|---|---|
| astha:n | sacred place(s) |
| kədɨl | bridge(s) |
| kand | (cone-shaped sugar candy) |
| khir | rice pudding (khi:r) |
| gã:darbal | Gandarbal (place name; see Notes) |
| ge:ṭ | gate(s) |
| tirɨth | shrine(s) |
| duka:n | shop(s) |
| na:g | spring(s) (see Notes) |
| palav | clothing |
| pu:zah | worship |
| bəḍ məši:d | the Big Mosque |
| baṭɨ | Kashmiri Pandit(s) |
| bavə:ni: | goddess Bhavani (see Notes) |
| mu:rti: | idol(s) |
| ya:tri: | pilgrim(s) |
| rətɨndi:ph | (a saucer-like earthen lamp; see Notes) |
| ra:th | night |
| luč | (puri-like bread; see Notes) |
| v'atsa:rna:g | Vicharnag (place name; see Notes) |
| ša:m | evening |
| subɨhan | morning |
| s'un | (a cooked dish; see Notes) |

| | |
|---|---|
| həlvɨ | Hindi-Urdu, halva |
| halɨvo:y | confectioner (see Notes) |

2. VERBS

| | |
|---|---|
| kɨnun | to sell |
| za:lun | to light, to burn |
| badla:vun | to change |

3. CONJUNCT VERBS

| | |
|---|---|
| š̌ra:n karun | to take a bath, to give a bath |

4. ADJECTIVES

| | |
|---|---|
| yu:t | this much |

5. ADVERBS

| | |
|---|---|
| kamikhə:trɨ | what for |
| goḍɨ | first |
| tamipatɨ | after that |
| tithɨpə:ṭh' | in that manner, that way |
| niš̌ | near |
| yi:t' | so many |

## 4.0. DRILLS

1. Construction under focus:

(ačha:) bɨ samkho:vɨ tɔhi tulɨmuli yith.

---

<u>sava:l</u> : toh' kar diyiv me su či:z ?

<u>ǰava:b</u> : bɨ dimo:vɨ tɔhi su či:z gulmargi yith.

<u>sava:l</u> : toh' kar parnə:viv me ?

<u>ǰava:b</u> : bɨ parna:vath tsɨ ča:y čath.

<u>sava:l</u> : toh' kar ni:riv ?

<u>ǰava:b</u> : bɨ ne:rɨ batɨ kh'ath.

<u>sava:l</u> : toh' kar vəniv me sɔ kath ?

<u>ǰava:b</u> : bɨ vano:vɨ tɔhi sɔ kath niša:tɨ yith.

2. Construction under focus:

tulɨmul čhi kĕh mɨsarma:n ti gatsha:n.

---

amarna:th čhi kĕh viziṭar ti gatsha:n.

šĕ:kra:ča:r čhi kĕh šur' ti khasa:n.

hazrathbal čhi kĕh baṭɨ ti gatsha:n.

varɨmuli čhi kĕh sikh ti basa:n.

ǰemi čhi kĕh ladə:kh' ti ro:za:n.

## 5.0. EXERCISES

1. Translate the following into Kashmiri.

I have seen five or six places in Kashmir, but I have not seen tulɨmul. I think I will go there before I leave for Delhi. I am leaving for Delhi in two or three weeks. I will go by bus to Jammu. I do not think that Jammu is more than two hundred miles from here.

2. Write a short paragraph in Kashmiri on tulɨmul.

3. Answer orally the questions given after the following passage.

tulɨmul čhu hend'an hund tirɨth tɨ hazrathbal čhu mɨsarma:nan hund astha:n. magar hend' čhi hazrathbal ti gatsha:n tɨ mɨsarma:n čhi tulɨmul ti gatsha:n. agar toh' hazrathbal gatshnɨ khə:trɨ ṭeksi: kəriv toh' hekiv nišа:th, ša:lɨmə:r tɨ čəšmayšə:hi: ti vučhith. pə̃:tsh še ganṭɨ lagnav kul. tulɨmul gatshnas tɨ tati pu:zah karnas čhu vakhɨt laga:n.

Questions:

tulɨmul kuhund tirɨth čhu ?

hazrathbal čha: siriph mɨsarma:n gatsha:n ?

ṭeksi: manz hazrathbal gatshnɨ sɨ:t' k'ah phə:ydɨ čhu ?

tulɨmuli kath čhu vakhɨt laga:n ?

# 30

trɨhim sabakh : amarna:th gatshun

Lesson Thirty : visiting the Amarnath Cave

1. CONTEXTUAL FOCUS

A conversation on visiting the Amarnath Cave. This cave is situated at a height of more than twelve thousand feet above sea level. Around the month of August, it attracts religious-minded Hindus from all over India (see Notes).

2. GRAMMATICAL FOCUS

Note the use of gav na: (see Notes). The classifier sa:sɨbəd' 'thousands' is introduced. The verbs p'on 'to have to' and mazɨ yun 'to enjoy' appear.

3. LEXICAL FOCUS

Note the following lexical set.

| | |
|---|---|
| ko:tar | pigeon(s) |
| gɔph | cave |
| gur | horse |

| | |
|---|---|
| ḍə̃:ǰ | palanquin, stretcher |
| ḍa:khṭar | doctor |
| davah | medicine |
| palav | clothing |
| puli:s | police |
| šavɨl'ãg | Shiva lingam |
| sarka:r | government |
| sa:d | saint |



amarna:th : gɔph tɨ l'ãg

a$\check{s}$o:k : namaska:r mohanji:. k'a: sə: va:ray čhivɨ ?

Hello, Mohan. How are you?

mohnɨ : namaska:r. ahansə: va:ray. toh' kar ə:vɨ tulɨmuli p'aṭhɨ ?

Hello. (Yes) I am fine. When did you return from tulɨmul?

azkal these days

a$\check{s}$o:k : bɨ a:s ra:th. azkal čhu amarna:th gatshnuk vakhɨt. bɨ čhus sõ:ča:n bɨ ti gatshɨ amarna:th. ku:t sə: du:r čhu ?

I came yesterday. This is the time (for me) to visit the Amarnath Cave. I am thinking of going there. How far is it?

mazɨ yun to enjoy

mohnɨ : amarna:th čhu siri:nagrɨ p'aṭhɨ lagbag $\check{s}$i:th mi:l. gətshiv s'aṭha: mazɨ yi:vɨ.

Amarnath is about eighty miles from Srinagar. Go, you will enjoy it very much.

a$\check{s}$o:k : tot kithɨkan čhi gatsha:n ?

How does one go there?

ḍə̃:ǰ stretcher

<u>mohnɨ</u> : siri:nagrɨ p'aṭhɨ čhi basi k'ath pəhəlga:m gatsha:n. pəhəlga:mɨ p'aṭhɨ čhi guris ya: ḍã:ǰi k'ath gatsha:n.

One goes by bus up to Pahalgam, and from Pahalgam you may go on horseback or on a stretcher.

<u>ašo:k</u> : kɨ:t' lu:kh čhi gatsha:n ?

How many people go there?

| | |
|---|---|
| sa:sɨbəd' | thousands |
| sarka:r | government |
| sa:d | sadhus, holymen |

<u>mohnɨ</u> : ha: sa:sɨbəd'. hʼəndusta:nɨči prath ǰa:yi p'aṭhɨ čhi lu:kh yiva:n. va:ryah sa:d ti čhi gatsha:n. sarka:r čhu prath či:zuk intiza:m kara:n.

Oh, thousands. They come from all parts of India. A large number of <u>sadhus</u> also go there. The government makes arrangements for everything.




sa:d

k'ah k'ah — what types

<u>ašo:k</u> : k'ah k'ah intiza:m čhu a:sa:n ?

What kind of arrangements are there?

ḍa:khṭar — doctor(s)
davah — medicine
puli:s — police

<u>mohnɨ</u> : prath či:z hasə:. ḍa:khṭar, davah, kh'an, palav, puli:s.

Everything, of course: doctors, medicine, food, clothing, and police.

vath — road

<u>ašo:k</u> : amarna:th gatshɨnɨč vath kitsh čhi ?

What is the road to Amarnath like?

paha:ḍ — mountain(s)
p'on — to have to

<u>mohnɨ</u> : pəhəlga:m ta:n' čha ǰa:n vath. tami patɨ čhu paha:ḍan khasun p'ava:n.

Up to Pahalgam, the road is good. After that one has to climb over mountains.

<u>ašo:k</u> : gav na: saphar čhu muškil ?

That means the journey is difficult?

ši:nɨ peṭh' over the snow

<u>mohnɨ</u> : ahansə: s'aṭha: muškil. ši:nɨ peṭh' čhu p'ava:n pakun.

Yes, very difficult. One has to walk over snow.

<u>ašo:k</u> : amarna:th kɨ:tis thazɨraz p'aṭh čhu ?

At what elevation is Amarnath located?

phuṭh feet

<u>mohnɨ</u> : lagbag truvah sa:s phuṭh.

About thirteen thousand feet.

koh mountain(s)

<u>ašo:k</u> : kohas p'aṭh k'ah čhu ?

What is there on the mountain top?

gɔph cave

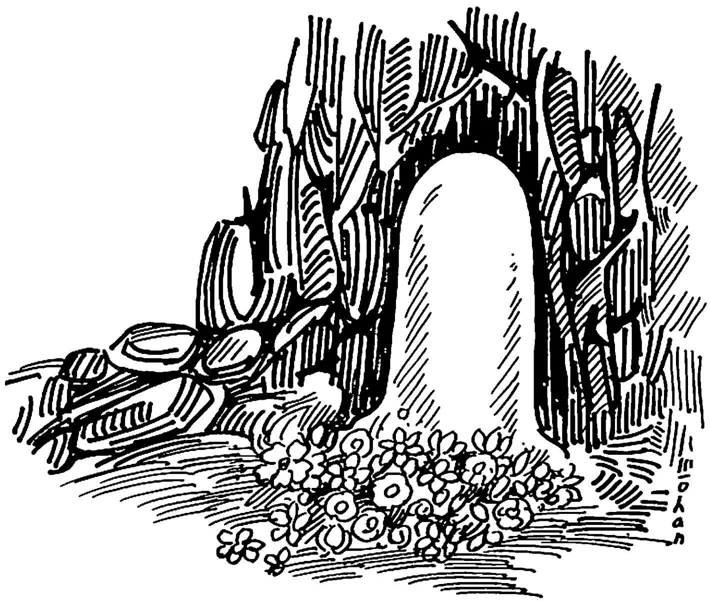
<u>mohnɨ</u> : amarna:th hasə: čhu akh tirɨth. kohas p'aṭh čhu akh na:g tɨ gɔph. gɔphi atsɨnɨ brŏ:ṭh čhi sə:ri: ya:tri: na:gas manz šra:n kara:n.

Amarnath is a place for pilgrimage. There is a spring and a cave on the top of the mountain. Before entering the cave, all the pilgrims take a bath in the spring.

<u>ašo:k</u> : gɔphi manz k'ah čhu ?

What is inside the cave?

| | |
|---|---|
| šavɨl'ăg | Shiva lingam |
| ko:tar | pigeons |
| ǰu:r' | pair |



šavɨl'ăg

mohnɨ : dapa:n ťhi šra:vnɨ punim doh ťhu gophi manz ši:nuk šavɨl'ăg bana:n yath sə:ri: ya:tri: ťhi pu:zah kara:n. tami vizi ťhi tati akh ko:tar ǰu:r' ti ne:ra:n.

It is said that on šra:van pu:rnima: a lingam of (Lord) Shiva, made of snow, appears in the cave. All the pilgrims worship it. At that time a pair of pigeons also appears there.

ašo:k : yi a:si baḍɨ sondar ǰa:y. kəts doh ťhi laga:n tot va:tnas?

It must be a beautiful place. How many days does it take to get there?

<u>mohnɨ</u> : tso:r pə̆:tsh doh čhi laga:n.

It takes about four or five days.

š̌a:yad perhaps

<u>aš̌o:k</u> : š̌a:yad gatshɨ bɨ amarna:th.

Perhaps I will go to Amarnath.

<u>mohnɨ</u> : ahansə: gətshiv, baḍɨ mazɨ yi:vɨ.

Oh yes, you should go. You will enjoy it.

<u>aš̌o:k</u> : ačha: namaska:r. bɨ yimɨ pagah beyi kath ba:th karni.

All right, goodbye. I will come tomorrow to talk to you again.

<u>mohnɨ</u> : a: zəru:r yiyiv. namaska:r.

Yes, by all means. Goodbye.

NOTES: GRAMMAR: VOCABULARY: DRILLS: EXERCISES:

1.0. NOTES

1. amarna:th (Amarnath Cave, over 12,000 feet above sea level) is a Hindu place of pilgrimage which is visited by thousands of devoted Hindus every year. It is eighty-seven miles from Srinagar. The goph (cave) is at the top of the snowclad mountain, and below it there is a small stream called amra:vəti:. It is claimed that a l'ãg (Skt. lingam, see below) made of ice can be found inside the cave. The most important day of pilgrimage is šra:vnɨ punim. One passes through extremely picturesque and breathtaking scenery on the way to the goph. There are several legends about this cave.

2. A dõ:ǰ is a stretcher or litter carried by two to four men. Usually it is used to carry women and infirm pilgrims to the amarna:th cave (see HJ pp. 659-661).

3. A sa:d is a holy man, often one who has completely renounced the world. The amarna:th temple attracts a large number of such people.

4. A šavɨl'ãg is the phallus-like representation of Lord Shiva. The šavɨl'ãg made of stone may be found in every Hindu temple dedicated to Shiva. The Shankracharya Temple is one of these.

5. šra:vnɨpunim (Hindi šra:vnapu:rnima:) is the day of the full moon in the month of šra:vun (Hindi šra:van).

## 2.0. GRAMMAR

### 2.1. Indefinitizer bəd'

bəd' is an indefinitizer which is used with hath 'hundred', sa:s 'thousand', lač̣h 'one hundred thousand', and karo:r 'one hundred lač̣h', e.g., hatɨbəd', sa:sɨbəd', lač̣hibəd', and karo:rɨbəd'.

### 2.2. The use of gav na:

In this lesson we have introduced gav na:. In conversational Kashmiri it is used in the sense of 'that means, does it not?' or 'in other words'. Consider, for example, pəhalga:m ta:n' čha ǰa:n vath tami patɨ čhu paha:dan khasun p'ava:n. The response is gav na: saphar čhu muškil. In this context, gav na: translates as 'that means' or 'in other words'.

### 2.3. Pronouns VII: Relative Pronouns

The relative pronouns followed by their correlative forms occur as relative clause markers. The relative pronoun yus has the following forms:

| Masculine | | Feminine | |
|---|---|---|---|
| Singular | Plural | Singular | Plural |
| yus | yim | yosɨ | yimɨ |

The following table gives the declension of the relative pronoun yus :

| Case | Masculine | | Feminine | |
|---|---|---|---|---|
| | Singular | Plural | Singular | Plural |
| Nominative | yus | yim | yɔsɨ | yimɨ |
| Dative | yemis | yiman | yemis | yiman |
| Ablative | yemi | yimav | yemi | yimav |
| Agentive | yem' | yimav | yemi | yimav |

2.4. Relativization

A relative clause is introduced by a relative pronoun (see 2.3. above). It occurs after the nominal head in a sentence. Consider the following constructions:

su na:vivo:l yus dalge:tɨ ro:za:n čhu niyi
'that' 'boatman' 'who' 'Dal Gate' 'living' 'is' 'will take'

asi niša:th ba:g.
'us' 'Nishat' 'Garden'

There may be several levels of relative clauses in a sentence, e.g., ašo:k čhu ro:za:n saphe:d maka:nas manz yus ḍalge:tɨ niš čhu yath baǰi ši:ši da:ri čha 'Ashok lives in the white house which is near Dal Gate which has big glass windows.'.

## 3.0. VOCABULARY

### 1. NOUNS

| | |
|---|---|
| koh | mountain(s) |
| ko:tur | pigeon |
| goph | cave |
| ḍə̃:ǰ | stretcher |
| ḍa:khṭar | medical doctor(s) |
| davah | medicine |
| paha:ḍ | mountain(s) |
| puli:s | police |
| phuṭh | foot, feet (measure of length) |
| vath | road |
| ẍ̌avɨl'ãg | Shiva lingam (see Notes) |
| ẍ̌i:n | snow |
| sarka:r | government |
| sa:d | holy man (men), sadhu(s) |

### 2. VERBS

| | |
|---|---|
| p'on | to have to |

### 3. CONJUNCT VERBS

| | |
|---|---|
| mazɨ yun | to enjoy |

### 4. ADJECTIVES

| | |
|---|---|
| ju:r' | pair |
| prath | every |

5. ADVERBS

| | |
|---|---|
| azkal | these days |
| šа:yad | perhaps |

4.0. DRILLS

1. Construction under focus:

paka:n paka:n gətshiv, mazɨ yi:vɨ.

---

va:rɨ va:rɨ čeyiv, mazɨ yi:vɨ.

do:ra:n do:ra:n gətshiv, mazɨ yi:vɨ.

te:z te:z pəriv, ǰal mɔkliv.

ǰal ǰal vəniv, asi gatshi tse:r.

Write six more sentences using the patterns given above.

2. Construction under focus:

<u>k'ah</u> <u>k'ah</u> <u>intiza:m</u> čhu <u>a:sa:n</u> ?

---

Using the above construction, write ten sentences by substituting the underlined forms with appropriate lexical items. The following six sentences are illustrative.

hazrathbalɨ k'ah k'ah intiza:m čhu a:sa:n ?

ḍalas manz kam kam po:š čhi a:sa:n ?

ši:lɨni gari kus kus lədkɨ čhu a:sa:n ?

duka:nas manz kɔsɨ kɔsɨ kita:b čha me:la:n ?

na:vi manz kam kam lədkɨ čhi beha:n ?

neni kus kus lədkɨ čhu kh'ava:n ?

Answer the above questions orally. For example, see the answer below.

hazrathbalɨ čhu prath či:zuk intiza:m a:sa:n.

5.0. EXERCISES

1. Change the following sentences according to the instructions.

tse kɔsɨ kita:b gatshi: ? (plural)

bɨ o:sus soku:l prath dɔh gatsha:n. (present progressive tense)

ši:lɨ tɨ bɨ gəyi niša:th. (future tense)

2. Translate the following into English.

(a) m'o:n bo:y čhu su lədkɨ yus baǰi kursi p'ath bihith čhu.

(b) bɨ čhus sɔ kita:b para:n yɔsɨ ši:lan dits me.

(c) su ša:l o:s ǰa:n yath vɔzul rang o:s.

(d) me di timɨ tso:r kursi yimɨ ašo:kan ra:th vučhi.

# 31

akɨtrɨhim sabakh : šẽ:kra:ča:r gatshun

Lesson Thirty-One : visiting the Shankracharya temple

## 1. CONTEXTUAL FOCUS

This concerns a conversation on visiting šẽ:kra:ča:r (the Shankracharya Temple), situated on the top of a mountain to the south of Dal Lake. It is also called Takht-i-Sulaiman 'Solomon's Throne'.

## 2. GRAMMATICAL FOCUS

Note the use of ha:(nasə:) (see Notes), and aki aki 'one by one'. The following verbs appear: daršun d'un 'to look someone up' and bo:znɨ yun 'to be able to see'.

## 3. LEXICAL FOCUS

Note the following lexical set.

| | |
|---|---|
| a:rti: | devotional song |
| ǰi:p | jeep |
| ṭeliviǰan | television |

| | |
|---|---|
| parbath | Hari Parbat |
| mandar | temple |
| mo:ṭar | car |
| muškil | difficult |
| mu:rti: | idol |
| vath | path, road |
| va:tun | to reach, to arrive |
| šavji: | Lord Shiva |
| šẽ:kra:ča:r | Shankracharya Temple |
| sṭe:šan | station |
| he:rɨpə:v' | steps (of a staircase) |




šẽ:kra:ča:r

ašo:k : namaska:r mohanji:. k'a:sə: va:ray čhivɨ ?

Greetings, Mohan. How are you?

mohnɨ : ahansə: va:ray. k'ah čhi khabar ?

(Yes) All right. What's new?

ašo:k : bɨ čhus sõ:ča:n dili gatshnɨ brõṭh vučhɨhə: šẽ:kra:ča:r.

I am thinking of visiting šẽ:kra:ča:r before leaving for Delhi.

mohnɨ : adɨ vučhiv sə:. šẽ:kra:ča:r čhunɨ du:r. əmra:kədlɨ p'aṭhɨ čhu bas zɨ tre mi:l du:r.

Yes, you should visit šẽ:kra:ča:r. It is not very far. It is only two or three miles from Amirakadal.

bo:znɨ yun — to be able to see

a<u>šo:k</u> : ahansə: yeti p'aṭhɨ čhu bo:znɨ yiva:n. šẽ:kra:ča:ras khasun ma: čhu muškil ?

Yes, one can see it from here. Is the climb up the mountain (of šẽ:kra:ča:r) difficult?

| | |
|---|---|
| brũ:ṭh'kin' | on the front side |
| yeli | when |
| h'or | up |
| he:rɨpə:v' | steps |

mohnɨ : ha: nasə:. šẽ:kra:ča:ras khasnɨ khə:trɨ čha brũ:ṭh'kin' badɨ ǰa:n vath. yeli h'or və:tiv tati čhi va:ryah he:rɨ pə:v'.

Oh, no. There is a nice path in the front for going up to šẽ:kra:ča:r. When you come near the top, you will find many steps.

ašo:k : paha:ḍas p'aṭh čha: mo:ṭar gatsha:n ?

Can a car go up to the top?

| | |
|---|---|
| ṭe:liviǰan | television |
| sṭe:šan | station |

mohnɨ : ahansə: van' čha mo:trɨ tɨ ji:pi khə:trɨ vath. šẽ:kra:ča:ras p'aṭh čhu ṭeliviǰan sṭe:šan.

Yes, now there is a road for cars and jeeps. There is a television station on top of šẽ:kra:ča:r.

ašo:k : beyi k'ah čhu šẽ:kra:ča:ras p'aṭh ?

What else is there on top of šẽ:kra:ča:r?

| | |
|---|---|
| mandar | (Hindu) temple |
| šavji: | Lord Shiva |

mohnɨ : šẽ:kra:ča:ras p'aṭh čhu akh mandar. yath manz šavji: sɨnz mu:rti: čha. lu:kh čhi tot dohay khasa:n pu:zah karni.

There is a temple at the top of šẽ:kra:ča:r. In the temple there is an idol of Lord Shiva. People go up there daily to offer their prayers.

| | |
|---|---|
| aki aki | one-by-one |

ašo:k : lu:kh čha: aki aki pu:zah kara:n ?

Do the people offer prayers one-by-one?

| | |
|---|---|
| səmith | jointly |
| a:rthi: | a:rti: (recitation of religious songs) |

mohnɨ : na sə:, subhas čhi lu:k səmith a:rthi: kara:n.

No, in the morning people offer prayers jointly in the form of an a:rti:.

ašo:k : yi ku:t thod čhu ?

How high is it (šẽ:kra:ča:r)?

| | |
|---|---|
| a:si | should be |
| sa:s | thousand |

mohnɨ : yi a:si lagbag akh sa:s phuṭh thod.

It is about one thousand feet high.

aš̆o:k : š̃ẽ:kra:č̆a:rɨ p'aṭhɨ a:si baḍɨ khu:bsu:rath naza:rɨ yiva:n bo:znɨ ?

I suppose one must get a beautiful view from the top of š̃ẽ:kra:č̆a:r?

parbath — Hari Parbat

mohnɨ : ahansə: adɨ k'ah. š̃ẽ:kra:č̆a:rɨ p'aṭhɨ č̆hu so:ruy siri:nagar bo:znɨ yiva:n. tati p'aṭhɨ vuč̆hiv ḍal tɨ parbath ti.

Yes, one can see the whole of Srinagar from š̃ẽ:kra:č̆a:r. You can also see Dal Lake and Hari Parbat.

aš̆o:k : ač̆ha: teli khasɨ bɨ š̃ẽ:kra:č̆a:r pagah.

All right, then I shall climb š̃ẽ:kra:č̆a:r tomorrow.

mohnɨ : a: zəru:r khəsiv.

Yes, certainly, you should climb it.

aš̆o:k : ač̆ha: diyiv iǰa:zath. namaska:r.

(Please) allow me to leave now. Goodbye.

darš̆un d'un — to look one up

mohnɨ : namaska:r. dili ne:rnɨ brõ:ṭh gatshi darš̆un d'un.

Goodbye. Look me up before leaving for Delhi.

NOTES: GRAMMAR: VOCABULARY: DRILLS: EXERCISES:

1.0. NOTES

1. šẽ:kra:ča:r (Shankaracharya Temple, 6,200 feet above sea level and 1,000 feet above ground level) is on the top of a hillock in Srinagar, very close to the Dal Gate. It was originally constructed by Sandiman (2629-2664 B.C.) and rebuilt by Gopaditya (426-365 B.C.). It is a Shiva temple and inside it there is a circular chamber. The sanctum contains a big lingam. The temple is now named after the great philosopher and teacher, Sri Shankaracharya. The Muslims call it Takht-i-Sulaiman.

2. parbath (Hari Parbat Fort, 400 feet above the city) is on the northern side of Srinagar. On the top of the hill, there is a temple to the Goddess durga: who is worshipped at a point called tsəkhri:šɔr. On the same hill, there is a Muslim shrine of mɔkdam sa:heb.

It is claimed that the fort was built by a Pathan governor, Atta Mohammad Khan (1812 A.D.). Its two gates are named kə:th' darva:zɨ and səngi:n darva:zɨ.

3. šavji: is Lord Shiva. He is an ascetic god and consort of Parvati, daughter of the Himalayas.

## 2.0. GRAMMAR

### 2.1. The use of (ha:) nasə:

(ha:) nasə: is used in Kashmiri in two different senses. First, in the sense in which it is used in this lesson, meaning 'no, that is not correct'. Thus, it contradicts a statement. Second, it is used to express surprise, e.g., tɔhi bu:zvɨ, ši:lɨ gəyi la:ri: tal 'Did you know that Sheela was run over by a bus?' and the response may be ha: nasə:, kithɨkan 'Oh, no. What happened?'.

### 2.2. The use of aki aki

aki aki means 'one-by-one' and indicates a type of sequential order.

## 3.0. VOCABULARY

### 1. NOUNS

| | |
|---|---|
| akhba:r | newspaper |
| ṭelɨviǰan | television |
| parbath | Hari Parbat (proper name) |
| phuṭ | foot (length) |
| mandar | Hindu temple |
| šavji: | Lord Shiva |
| sa:s | thousand |
| sṭe:šan | station |
| he:rɨpo:v | step (of a staircase) |

### 2. CONJUNCT VERBS

| | |
|---|---|
| daršun d'un | to look someone up |

### 3. COMPOUND VERBS

| | |
|---|---|
| bo:znɨ yun | to be able to see |

### 4. ADVERBS

| | |
|---|---|
| brŭ:th' kin' | in the front |
| yeli | when |
| səmith | together, jointly |
| h'or | up |

## 4.0. DRILLS

Give appropriate answers to the following sentences. Your answers may be in the affirmative or the negative. An illustration is provided below.

dili ne:rnɨ brõ:ṭh gatshi darŝun d'un.

Affirmative answer: ahansə: zəru:r yimɨ.

Negative answer: nasə:, vakhɨt čhum nɨ.

---

niŝa:th gatshnɨ brõ:ṭh gatshi ŝẽ:kra:ča:r gatshun.

kəŝi:ri ne:rnɨ brõ:ṭh gatshi ro:ganǰo:ŝ kh'on.

kəhvɨ čanɨ brõ:ṭh gatshan gila:sɨ khen'.

soku:l gatshnɨ brõ:ṭh gatshi mohnas me:lun.

batɨ ranɨnɨ brõ:ṭh gatshi s'un ranun.

ho:ṭlas gatshnɨ brõ:ṭh gatshi havasbo:ṭ vučhun.

ŝɔngnɨ brõ:ṭh gatshi akhba:r parun.

## 5.0. EXERCISES

1. Write ten sentences in Kashmiri on the topic ŝẽ:kra:ča:r.

2. Answer the questions given after the following passage.

jemi p'aṭhɨ čhi siri:nagar ta:m lagbag zɨ hath mi:l. agar jemi p'aṭhɨ yimav basi k'ath, vati čhu baḍɨ sɔndar naza:rɨ bo:znɨ yiva:n . kohan p'aṭh čhu ŝi:n khu:bsu:rath laga:n. vati vati čhu ro:znuk tɨ kh'anuk intiza:m.

Questions:

jemi p'aṭhɨ siri:nagar ta:m kəts mi:l čhi ?

vati k'uth naza:rɨ čhu ?

kohan p'aṭh k'uth čhu ši:n laga:n ?

vati kam'uk intiza:m čhu ?

# V NOTES ON ADVANCED GRAMMAR

## 1.0. INTRODUCTION

In this section, we have included brief notes on some selected topics on Kashmiri grammar. These notes are very sketchy and do not, in any sense, exhaust the range of each topic. Some of these topics have already been briefly discussed in the previous lessons, under the grammar sections. In such cases, an attempt has been made to present a few more details.

## 1.1. PARTICLES

The three word classes which are traditionally discussed under particles are conjunctions, postpositions and interjections. We have already briefly discussed the postpositions in the earlier lessons (see sections on Grammar in Lessons 9 and 10; see also notes on emphatic particles in Lesson 25). In the following brief note, we shall discuss conjunctions and interjections.

1.1.1. Conjunctions. These are items which conjoin clauses and sentences. They are of two types. First there are those which occur as single items, e.g. ti 'and'. Second, there are those which occur in pairs, e.g. agar/teli 'if/then'; na/na 'neither/nor'; ya:/ya: 'either/or'. It is very important to learn the syntactic function of conjunctions. The following uses are illustrative.

alternative: e.g., kinɨ, ya: 'or'

tsɨ ro:zkhɨ siri:nagrɨ kinɨ tsɨ gatshakh gulmargi?

Will you stay in Srinagar or will you go to Gulmarg?

contrastive (adversative): e.g., magar 'but'

əs' gəyi gulmargi magar mazɨ a:v nɨ kə̆h

We went to Gulmarg, but we did not enjoy ourselves.

Note that the use of magar is the same as that of Hindi-Urdu magar.

descriptive: e.g., ki 'that'

These items are markers of the onset of a clause.

aš̆o:kan von ki su yi: nɨ gulmargi.

Ashok said that he will not come to Gulmarg.

1.1.2. Interjections. These constitute a small group of items which may be defined as vocal exponents used to convey a speaker's reaction to certain situations. The sounds produced may not necessarily form a part of the sound system of a language. These sounds are conventionally assigned certain contextual functions, such as that of conveying the feelings of joy, sorrow, surprise or despondency (e.g. ah, aha, oh, tsa, ugh , vah).

1.2. NOUN PHRASE

The constituents of a noun phrase are a head and optional items, such as modifier(s) and/or qualifier(s). (For a detailed discussion on these, see also RGK, pp. 221-230; for nominal complementation see below 1.6.3.).

## 1.3. VERB PHRASE

The following distinctions are made in describing the verb phrase.

1.3.1. Finiteness. The finite verbs are marked for tense, number, gender, and person, as illustrated below.

ašo:k čhu kh'ava:n batɨ

Ashok is eating food.

ašo:kan čhu kh'o:mut batɨ

Ashok has eaten food.

ši:lɨ a:si kh'ava:n batɨ

Sheela will be eating food.

(See also Lesson 3, Section 2.1; Lesson 4, Section 2.1.)

1.3.2. Polarity. In polarity the distinction is made between positive and negative.

(For further details, see Lesson 1, Section 2.9.)

1.3.3. Voice. Note the following distinctions.

(a) Active

ašo:k čhu kh'ava:n batɨ

Ashok is eating food.

(b) Passive

See Lesson 19, Section 2.2.

1.3.4. Mood. There are four basic moods worth noting.

(i) Indicative, e.g.

me kh'av 'I ate'

(ii) Imperative, e.g.

khe 'you eat'

(iii) Benedictive, e.g.

ləsin 'may he live'

(iv) Conditional, e.g.

bɨ gatshɨhə: 'I would like to go'

(See also RGK, pp. 234-235.)

1.4. PARTICIPIAL CONSTRUCTIONS

The participial forms imply a condition or a continued state of a particular activity.

The main types of participial constructions in Kashmiri function as modifiers. These are parallel to such Hindi-Urdu participial constructions as bahti: hui: na:v, 'a floating boat'; uṛti: hui: ciṛiya: 'a flying sparrow'; and ro:ti: hui: laṛki: , 'the crying girl'. The equivalent Kashmiri constructions are yi:rɨvɨn' na:v; vuḍɨvin' tsər; vadɨvɨn' ku:r, respectively.

Note the following suffixes for the participle forms.

| Present Participle | | | |
|---|---|---|---|
| Singular | | Plural | |
| Masc. | Fem. | Masc. | Fem. |
| vun | vɨn' | vɨn' | vɨni |

| Past Participle | | | |
|---|---|---|---|
| Singular | | Plural | |
| Masc. | Fem. | Masc. | Fem. |
| mut | mɨts | mɨt' | mɨtsɨ |

1.5. AGENTIVE CONSTRUCTIONS (vo:l type)
(See Lesson 4, Section 2.3.)

1.6. COMPLEX SENTENCES

The complex sentences are primarily of the following three types.

1.6.1. Conditional. These are sentences which have a conditional marker in the initial position (e.g., agar 'if') and also an optional clause linker (e.g., teli 'then'). Either agar or teli may be deleted.

tsɨ yikh gulmargi teli me:lav bɨ tati

If you come to Gulmarg, then I shall meet you there.

1.6.2. Relative. The relative clause functions as a qualifier in a noun phrase. For further discussion see notes in the Grammar Sections 2.3. and 2.4. in Lesson 30.

1.6.3. Nominal Complementation. This indicates a process by which a set of verbs takes a clause in complement position. We have introduced several sentences with complements in this book. The nominal complements may be of two types. The first type involves direct noun phrase complementation, e.g. bɨ čhus sŏ:ča:n ki gulmargi gatshɨhə:. 'I think (that) I should go to Gulmarg'. The second type involves

oblique noun phrase complementation, e.g. bɨ čhus ath p'ath khɔš ki (or zi) mohnɨ niyam tulɨmul. 'I am happy that Mohan will take me to tulɨmul'.

Note that in oblique complementation, the noun phrase that takes a ki (or zi) complement is part of a postpositional phrase, cf., ath p'ath in the example of oblique noun phrase complementation above. It is important to notice the difference between the two sentences given above. In bɨ čhus sõ:ča:n ki gulmargi gatshɨhə: the clause beginning with ki is the object of sõ:čun. In the second sentence, the clause unit ki (or zi) mohni niyam tulɨmul is an extension of ath p'ath.

The verbs which take ki (or zi) as their object form a restricted set (e.g., sõ:čun 'to think', vanun 'to tell, to say', pra:run 'to wait', za:nun 'to know'). The following is illustrative. In yi čhu thi:kh ki ašo:k gatshi gulmargi, the part ašo:k gatshi gulmargi may be nominalized as ašo:kun gulmargi gatshun (chu thi:kh). On the other hand, let us consider another example: me vuČh ki ši:lan tul gila:sɨ. In this sentence, ki ši:lan tul gila:sɨ may be nominalized as ši:lun gila:sɨ tulun (vuČh me). Note, however, the construction ši:lun gila:sɨ tulun vuČh me is not only factive, but may also denote disapproval. It denotes disapproval by suggesting that I did not like the way Sheela picked up the glass or Sheela did a sloppy job of picking up the glass.

It is worth noting that ki and zi are often alternately used by the same speaker. The use of zi is, however, restricted to the older generation. (See also Section 2.1., on sentence types, in Lesson 17.)

# VI REVIEW EXERCISES

The following exercises focus on specific grammatical points. At the end of these exercises, we have included a section which provides hints for the learner. This section should be consulted after a learner has first completed a given exercise. It is expected that these hints will be useful for self-instruction or self-correction.

## EXERCISE I

Translate the following sentences into Kashmiri.

1. I live in Mohan's house, which is on the other side of Amira Kadal.
2. I shall return from Anantnag tomorrow.
3. I asked him if he would like to go to Wular Lake.
4. I do not like small rooms; I like large rooms.
5. I want five egg-plants and five cucumbers.
6. I cannot go to Pahalgam today; let us go some other time.
7. I want that red shawl which is on the table.
8. That book which Ashok was reading is good.

## EXERCISE II

We have given below six sentences which may be termed statements. On the basis of these sentences, form questions focusing on those

items which are underlined. Consider the following illustration.

mohnɨ yiyi so:n garɨ

In this sentence, mohnɨ is underlined, therefore, the question that may be asked is:

kus yiyi so:n garɨ?

1. bɨ kh'amɨ batɨ.
2. ašo:k gatshi pagah ša:lɨmə:r.
3. ra:mɨ gav ši:las si:t'.
4. ašo:kan pər kita:b.
5. ašo:k gav ši:lun garɨ.
6. bɨ čhus pensalɨ sɨ:t' le:kha:n.

## EXERCISE III

In each of the following sentences, make the changes as indicated in parenthesis.

1. me kh'av batɨ. (present tense)
2. bɨ go:s šẽ:kra:ča:r. (future tense)
3. ši:lɨ ə:s a:mɨts kəši:ri. (simple future)
4. tsɨ kar le:khakh čiṭh'? (past tense)
5. aso:k kar niyi tsu:th'? (past tense)
6. bɨ čhus kə:šur hečha:n. (future tense)

## EXERCISE IV

Translate the following passages into English.

1. ašo:k yeli brʊ:ṭh kəši:ri yiva:n o:s, su o:s havasbo:ṭas

manz ro:za:n. magar van' və:tis zɨ tso:r vəri: ho:ṭlas manz ro:zan. dapa:n čhi havasbo:ṭas manz čhu šur' h'ath ro:zun khatarna:kh. tavay čhu ašo:k ho:ṭlas manzɨy ro:zun ṭhi:kh samǰa:n.

2. dili p'aṭhɨ čhi kəši:ri lu:kh havə:yi ǰaha:zas k'ath yiva:n. magar kəh lu:kh čhi paṭha:nko:ṭ ta:n' re:li manz yiva:n tɨ tati p'aṭhɨ čhi patɨ sirinagar mo:ṭras ya: la:ri: manz yiva:n. mo:ṭras ya: la:ri: manz yinas čhu akh phə:ydɨ. tami sɨ:t' čhu ǰom vučhnuk mo:kɨ ti me:la:n. beyi čhu ǰemi p'aṭhɨ sirinagar ta:n' paha:ḍan tɨ ǰanglan hund naza:rɨ vučhnuk ti mo:kɨ me:la:n. ǰom čhu pəz' pə:th' vučhun la:yakh. ath čhi vanan 'mandran hund šahar.'

## EXERCISE V

Use appropriate adjectives and postpositions to complete the following sentences.

1. ṭe:blas __________ čha m'ə:n' __________ kita:b.
2. ši:lɨ gatshi me __________ niša:th vučhni.
3. šə:kra:ča:r čhu __________ paha:ḍas __________.
4. sonɨlə̃:kh čha ropɨlə:ki __________.
5. ša:lɨmə:r čhu __________ po:šav __________ bərith.
6. ašo:k čhu __________ maka:nas __________ ro:za:n.

## EXERCISE VI

Translate the following into Kashmiri.

(a) Shalimar is the most beautiful of the Moghul gardens in Kashmir. It is full of several types of flowers. Among all the flowers there, Ashok likes the roses the best.

(b) 1. Ram is taller than Sheela.

2. These apples are bigger than the ones on the table.

3. Nehru Park is bigger than sɔnɨlɜ̃:kh.

4. Gulmarg is closer to Srinagar than Pahalgam.

5. Ashok's houseboat is not bigger than Mohan's.

6. Dal Lake is smaller than Wular Lake.

EXERCISE VII

Complete the following sentences with appropriate causative forms for the verbs given in the parenthesis.

1. ṭă:gɨvə:l' ______________ no:kras athi gur ga:sɨ. (kh'on)
2. mohnan ____________ ašo:kas athi mo:ṭar sa:ph. (karun)
3. ma:sṭaran ______________ lədkɨ sabakh. (parun)
4. me von hə̃:zas na:v te:z ________. (čalun)
5. bɨ ______________ ši:las k'ut kəši:ri ša:l. (banun)
6. toh' gətshiv kamras manz əs' ________ mozu:ras athi sa:ma:nɨ. (tulun)

EXERCISE VIII

Change the following sentences into passive sentences.

1. bɨ čhus nɨ tsoṭ kh'ava:n.

2. əs' čhinɨ šɔnga:n.

3. ašo:k čhu kə:m kara:n.

4. va:zɨ čhu ro:ganǰo:š bana:va:n.

5. bɨ čhus ni na:v čala:va:n.

6. su čhu tshə̆:ṭh va:ya:n.

## EXERCISE IX

Construct ten sentences with the indefinitzer marɨ (see Lesson 29, Section 2.2.).

## EXERCISE X

Translate the following sentences into Kashmiri.

1. Give this book to Sheela.

2. Did you hand the parcel to the postal clerk?

3. Ashok has no time today.

4. There are not many people in the Nishat Gardens today.

5. Give this money to the coolie.

6. Sheela does not like sweets.

## EXERCISE XI

Write conversations of about fourteen lines each in which the discussion should be focused on the following topics:

(a) Kashmiri food.

(b) The Lakes of Kashmir.

(c) The Amarnath cave.

## EXERCISE XII

Write a theme of not less than fifteen sentences on any two of the following:

1. A Kashmiri firepot (<u>kã:gɨr</u>)
2. A Kashmiri <u>phiran</u>
3. The Shankracharya temple.

# HINTS FOR EXERCISES

## EXERCISE I

1. 'in Mohan's house', mohnɨ sɨndis maka:nas manz; 'on the other side', apa:ri.

3. 'if', ki; 'would like to go', gatshun yetshi.

6. 'let us go', əs' gatshav; 'some other time', beyi kunivizi.

## EXERCISE II

1. kus kheyi batɨ?

2. ašo:k kot gatshi pagah?

3. ši:las sɨ:t' kus gav?

4. kita:b kəm' pər?

5. ši:lun garɨ kus gatshi?

6. bɨ kami sɨ:t' čhus le:kha:n?

## EXERCISE III

5. n'un, 'to take'

6. hečhun, 'to learn'

## EXERCISE IV

1. brŏ:th, 'earlier'; van', 'now'; və:tis; 'has been'; khatarna:kh, 'dangerous'; tavay, 'for that very reason'; thi:kh samǰun, 'to consider right';

2. havə:yi: ǰaha:zɨ, 'airplane'; re:l, 'train'; mo:tar, 'car'; la:ri:, 'bus'; mo:kɨ me:lun, 'to get an opportunity'.

## EXERCISE V

1. p'ath; add colour or sizeword (e.g., saphe:d, bəḍ).
2. sɨ:t'
3. add sizeword (e.g. lɔkṭis); p'ath
4. niš
5. khu:bsu:rath (vɔzl'av); sɨ:t'
6. add colour or sizeword (e.g. saphe:d, bəḍis)

## EXERCISE VI

(a) 'most beautiful of', sa:rivɨy khɔtɨ

(b) 1. 'taller than', khɔtɨ thod

3. 'closer than', khɔtɨ nəz'di:kh

## EXERCISE VII

1. kh'a:vɨno:v
2. karɨno:v
3. parɨnə:v'
4. čala:vɨn'
5. bana:vɨna:vɨ
6. tulɨna:vav

## EXERCISE VIII

1. me čha nɨ tsoṭ yiva:n kh'anɨ.

3. kə:m čha yiva:n karnɨ (Note that in this sentence, the agent has been deleted.)

EXERCISE X

1. ši:las di yi kita:b

2. to the postal clerk, ḍa:kha:nɨkis klə:rkas.

# VII

## NARRATIVE TEXTS

# 32

kəši:ri hɨnz kath

The Story of Kashmir



kə:šur ga:m

I

kəši:r kithɨkan bane:yi ath p'aṭh čhi akh baḍɨ mazɨda:r kath. dapa:n čhi yath ǰa:yi az kəši:r čha, va:ryah ka:l brŏ:ṭh ə:s yi sə:rɨy ǰa:y pa:ni bərith. yi o:s akh ǰi:l. ša:yad t'uthuy ǰi:l yuth ḍal ya: vɔlur čhu. magar yi o:s s'aṭha: boḍ. ath ǰi:las ə:s' səti:sar vana:n. ati o:s nɨ kăh insa:n ro:za:n. kithɨkan ro:zɨhən, ati o:s po:ni: po:n'. magar səti:saras manz ə:s' kĕh dɨ:th tɨ peša:ts ro:za:n. yiman dɨ:tan tɨ peša:tsan hund sarda:r o:s akh khatarna:kh dɨ:th yemis ǰaldar ya: jalde:v na:v o:s. yim dɨ:th ə:s' nɨ səti:sarɨkis bəṭhis p'aṭh kə̆:si ti ro:znɨ diva:n. agar kăh sa:d ya r'oš o:s ati tapas'a: kara:n təmis ti ə:s' yim dɨ:th pare:ša:n kara:n.

| | |
|---|---|
| kithɨkan | in which manner |
| kath | legend, tale |
| pa:ni bərith | full of water |
| t'uthuy | of the same type |
| səti:sar | (proper name) |
| po:ni: po:n' | nothing but water |
| dɨ:th | demon(s) |
| peša:ts | demon(s) |
| khatarna:kh | ferocious |
| r'oš | seer |
| tapas'a: | penance |

II

dapa:n čhi ki kašap reš kər s'aṭha:has ka:las tapas'a: yiman dɨ:tan ga:lnɨ khə:trɨ. ša:rika: di:vi: gəyi əmis

| | |
|---|---|
| ga:lun | to destroy |

I

There is a very interesting story about how Kashmir came into existence. It is said that a long time ago the whole area where Kashmir is now located was filled with water. It was a lake. Perhaps just like Lake Dal or Lake Wular. This lake, however, was extremely large. This lake was called Satisar. There were no people living there. How could they live there, since there was nothing but water. But some demons called dɨ:th and peša:ts lived in səti:sar. The leader of these demons was a ferocious demon called Jaldar or Jaldev. These demons would not allow anyone to settle down on the banks of səti:sar. If any saint or seer came for meditation, they would disturb and trouble him.

II

It is said that Kashyap rishi undertook a long penance in order to achieve the destruction of these demons. The goddess

p'aṭh s'aṭha: khɔš. sɔ a:yi hə:r lə:gith panɨni tŏ:ti manz akh kani phol h'ath. yi kani phol tro:v ami dɨ:tɨ sarda:ras p'aṭh. su gav ath tal dəbith tɨ ath kani phəlis ban'av akh boḍ paha:ḍ. lu:kh čhi vana:n ki əz'uk hə:ri: parbath čhu suy paha:ḍ. va:rɨ va:rɨ karɨno:v yi ǯi:l kašapreš khə:li:. yiti čhi vana:n ki varɨmul' kin' dra:v ami ǯi:luk po:n' n'abar. yɔsɨ zəmi:n ami ǯi:lɨ talɨ dra:yi tath korukh na:v kašapmar. əth' na:vas ban'av va:rɨ va:rɨ kašappo:r tɨ kəši:r.

| | |
|---|---|
| hə:r | a mynah bird |
| tŏ:th | beak |
| kani phol | a pebble |
| tal | under |
| dəbith gatshun | to be crushed |
| hə:ri: parbath | Hari Parbat (proper name) |
| varɨmul | Baramulla (proper name) |

III

yeli ǯi:l gav khə:li: kašap r'oš ru:d nɨ kəši:ri kun zon. əm' bulə:v' n'əbrɨ p'aṭhɨ brehman. yim brehman ə:s' r'atɨkə:lis kəši:ri yiva:n tɨ vandas garɨm ala:kan gatsha:n. vandas manz o:s kəši:ri ro:zun muškil tɨ khatarna:kh. kəši:r ə:s vuni ti asli: ro:zan va:l'av dɨ:tav tɨ peša:tsav sɨ:t' bərith. yim ə:s' nav'an ro:zan va:l'an sata:va:n.

| | |
|---|---|
| kun zon | alone |
| bula:vun | to invite |
| brehman | Brahmin |
| garɨm ala:kɨ | warm area |

Sharika was very pleased with him. She came in the form of a mynah with a pebble in her beak. She dropped the pebble on the demon leader. He was crushed under it, and the pebble turned into a big mountain. People claim that the present Hari Parbat (<u>hə:ri: parbath</u> 'mynah mountain') is the same mountain. By and by, Kashyap managed to have the lake drained. It is said that the water of this lake was drained through Baramulla. The land that was recovered after draining the lake was first named Kashyapmar, then later changed into Kashyap Por and kəşi:r.

III

After the lake was drained, Kashyap did not live alone in Kashmir. He invited Brahmins from other places to join him. These Brahmins would stay in Kashmir in the summer, but in the winter they would go to warmer places. It was hard and dangerous to live in Kashmir during the winter. Kashmir was still full of aboriginal groups, such as, the <u>dɨ:th</u> and <u>peša:ts</u>. They continued to trouble the new settlers.

IV

kašap rešin' nečiv' ni:lina:gan kor
dɨ:th tɨ peša:ts khɔš thavɨnuk akh
nov təri:kɨ šoru:. təm' von kə:šr'an
brehmnan ati ro:zan va:l'an dɨ:tan
tɨ peša:tsan bu:zan d'un. yi
bu:zan o:s yiman yiva:n dinɨ kha:s | bu:zan | food
kha:s baḍ'an dohan p'aṭh.

yim kha:s doh čhi azkal ti
kə:šir' baṭɨ vandas manz mana:va:n.
ga:dɨbatɨ, khetsima:vas tɨ ka:vɨpunim
čhi yith' kčh kə:šir' bəḍ' doh.

V

səti:sarɨč yi kath čhanɨ siriph
'lu:kɨkath'. va:ryah saynasda:n ti | saynasda:n | scientist(s)
čhi ma:na:n ki yet'ath az kəši:r
čha tat'ath čhu aki vakhtɨ akh boḍ
ǰi:l o:smut.

IV

Kashyap rishi's son, Nilanag , found a way to appease the dɨ:th and the pešaːts. He asked the Brahmins to make a gift of food to the dɨ:th and pešaːts of Kashmir. The food was offered to them on special days.

These special days are celebrated by Kashmiris even today. ga:dɨbatɨ. khetsima:vas. and ka:vɨpunim are some of these days.

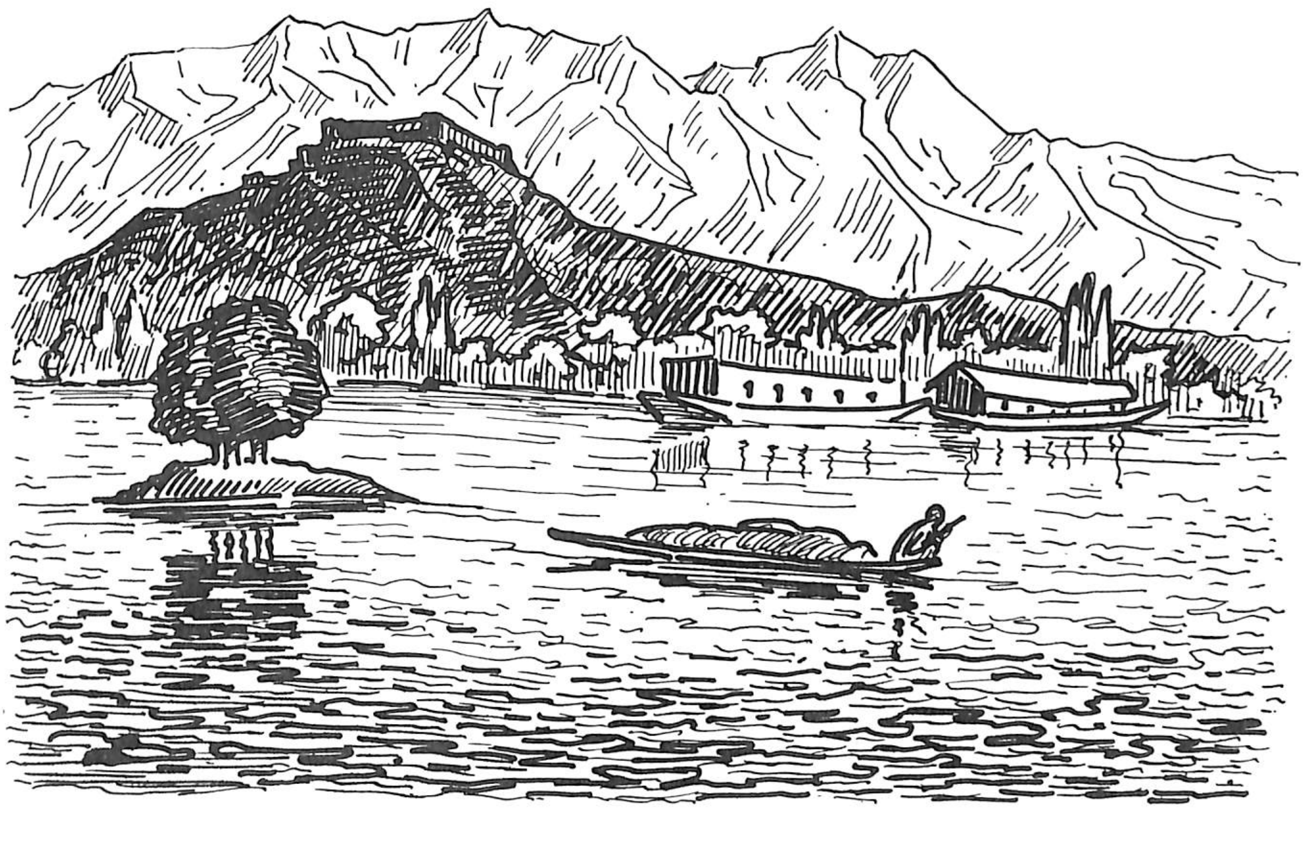
V

The story of səti:sar is not merely a legend. Many scientists believe that the present location of Kashmir was at one time a huge lake.

# 33

ḍal

Lake Dal



ḍal, sɔnɨlə̃:kh tɨ hə:ri: parbath

I

ḍal čhu h'əndusta:nas manz akh məhšu:r ǰi:l. ath vučhni čhi lu:kh du:ri du:ri p'aṭhɨ yiva:n. yi čhu s'aṭha: boḍ ǰi:l. ath čhu pə̃:tsh mi:l ze:čhar tɨ ḍa:y mi:l khaǰar. ḍalas čhi zɨ hisɨ. ḍal ge:ṭɨ p'aṭhɨ vŭ:ṭɨ kabri ta:n' čhu lokuṭ ḍal. doymis hisas čhi boḍ ḍal vana:n.

| | |
|---|---|
| hisɨ | part(s) |

II

ḍalas manz čhi akh ǰa:y yath 'sodur khɔn' čhi vana:n. dapa:n čhi ḍalas manz čhi yi ǰa:y sa:rivɨy ja:yav khɔtɨ sən'. kẽh lu:kh čhi vana:n ki ath ǰa:yi čhu akh čəšmɨ yus zan lagbag tsatɨǰih mi:l son čhu. lu:kh čhi yiti vana:n ki pra:ni zama:nɨ ə:s' sodris khɔnas niš zɨ čəšmɨ yiman baṭɨ ə:s' tirɨth ma:na:n.

| | |
|---|---|
| son (m.) | deep |
| čəšmɨ | spring(s) |

III

ḍal ge:ṭas niš čhu ḍal havasbo:ṭav sɨ:t' bərith. havasbo:ṭan manz čhi r'atɨka:li ṭu:risṭ ro:za:n. ḍalas

| | |
|---|---|
| r'atɨko:l | summer |

I

Dal Lake is one of the famous lakes in India. People come to visit this lake from distant places. It is a very big lake. It is five miles long, and two and a half miles wide. It is divided into two parts. The first part of the lake, the 'Small Lake' (lɔkuṭ dal), extends from the Dal Gate to what is known as "the camels' grave" (vŭ:ṭɨ kabar). The other part is called the 'Big Lake' (boḍ ḍal).

II

In Dal Lake there is a spot which is called sɔdur khɔn. It is said that of all the places in the lake, this is the deepest. Some people say that there is a spring at this spot which is forty miles deep. People also say that at one time in the past there were two springs around sɔdur khɔn. These two springs were considered holy by the Kashmiri Pandits.

III

Dal Lake is full of houseboats near Dal Gate. Tourists live in these houseboats during the summer. There

ənd' ənd' čhi s'aṭha: m'avɨ ba:g. yiman ba:gan manz čhi tsũ:ṭh', ṭang, gila:sɨ tɨ ba:da:mɨ kul'. sõ:tas manz yeli yiman kul'an po:ši phulay čhi ne:ra:n, kə:šir' čhi sama:va:r h'ath yiman ba:gan manz sə:r karni gatsha:n.

| | |
|---|---|
| ənd' ənd' | around |
| sõ:th | spring |
| po:ši phulay | blossoms |
| phulay ne:rɨn | to blossom |

IV

ḍalas manz čhi lu:kh šika:r'an k'ath sə:r kara:n. ḍalas manz čhu tshã:ṭh va:ynuk ti intiza:m. va:ryah ṭu:rist čhi tshã:ṭh va:yni ot yiva:n. ḍalɨkis bəṭhis p'aṭh čhi kəši:ri hɨnd' məhšu:r ba:g yiman angri:ziyas manz "mugɨl ga:rḍɨn" vana:n čhi. kəši:ri hɨnd' məhšu:r "mugɨl ga:ḍɨn" čhi, niša:t ba:g, ša:lɨmə:r tɨ češmay šə:hi:.

| | |
|---|---|
| tshã:ṭh va:yin' | to swim |
| ot | there |
| angri:zɨ: | English |

V

ḍalas sɨ:t' čhu nigi:n yath manz akh kɨlab čhu. ot čhi ṭu:risṭ tɨ kə:šir' ša:mas gatsha:n.

| | |
|---|---|
| kɨlab | club |

VI

ḍalas manz čhi zɨ ǰa:yi yɔt lu:kh sə:r karni čhi gatsha:n. əkis čhi

are many orchards around Dal Lake. In these orchards there are apple, pear, cherry, and almond trees. In the spring when these fruit trees blossom, the Kashmiris go out to these gardens for picnics with their samovars.

IV

People go for outings in Dal Lake in the shikaras. There are facilities for swimming in Dal Lake. Many tourists go there to go swimming. The famous gardens of Kashmir, which are called the Mughal Gardens in English, are on the banks of the lake. The famous Mughal Gardens of Kashmir are Nishat, Shalimar, and Chashmaishahi.

V

Adjoining Dal Lake is Nigin Lake. There is a club at Nigin. Tourists and Kashmiris go there in the evenings.

VI

There are two places (islets) in Dal Lake where people go for outings. One

vana:n 'sɔnɨ lə̃:kh' tɨ doymi čhi vana:n 'rɔpɨ lə̃:kh'. sɔnɨlə̃:ki tɨ rɔpɨ lə̃:ki čhi siriph na:vi k'ath h'aka:n gətshith.

VII

ḍalas tsɔva:pə:r' čha akh saḍakh. amikis əkis hisas čhi vana:n 'bulva:ḍ ro:ḍ'. ath saḍki p'aṭh čhi kə̃h khu:bsu:rath maka:nɨ tɨ ho:ṭal. ḍalas manz čhi pampo:š tɨ gə:r' khasa:n. ath manz čhi va:ryah lɔkɨṭ lɔkɨṭ sabzi: ba:g ti yim pə̃:nis p'aṭh yi:ra:n čhi. r'atɨka:li čhu ḍal pampo:šav sɨ:t' bərith a:sa:n. vandas manz ti čhu yi ši:nɨ tɨ tulɨkatri sɨ:t' khu:bsu:rath ba:sa:n. lu:kh čhi tulɨkatris p'aṭh khɨrɨ tra:va:n ya: bə:skal čala:va:n.

| | |
|---|---|
| tsɔva:pə:r' | all around |
| saḍakh | road |
| bulva:ḍ ro:ḍ | boulevard |
| gə:r' | waternuts |
| yi:run | to float |
| vandɨ | winter |
| tulɨkatur | ice |
| khɨr tra:vɨn' | to skate |
| bə:skal čala:vun | to ride a bicycle |

is called the Golden Island (s<u>ɔnɨlə̃:kh</u>) and the other is called the Silver Island (rɔpɨlə̃:kh). One can reach sɔnɨlə̃:kh and rɔpɨlə̃:kh only by boat.

VII

There is a road all around Dal Lake. One part of it is called the Boulevard Road. On this road there are some beautiful houses and hotels. Lotuses and waternuts grow in Dal Lake. In Dal Lake there are also many small vegetable gardens which float on the water. In the summer, Dal Lake is filled with lotuses. In the winter, too, it looks attractive with snow and ice. People skate on the icy surface of the lake or ride a bicycle on it.

# 34

kəši:rihɨnd' ba:g

The Gardens of Kashmir



niša:t ba:g

I

kəši:ri hɨnd' ba:g čhi sə:r'sɨy h'əndusta:nas manz məhšu:r. kəši:r čha sabza:rɨ tɨ kul'av sɨ:t' bərith. kəši:ri manz čhi s'aṭha: po:šiba:g. yiman ba:gan manz čhi kẽh ba:g ṭu:risṭan s'aṭha: pasand. yus kẽh kəši:ri yiva:n čhu su čhu zəru:r niša:th, ša:lɨmə:r, tɨ čəšmay šə:hi: vučhni gatsha:n. yim trešivəy ba:g čhi ḍalɨkis bəṭhis p'aṭh sirinagras manz. yim ba:g čhi lagbag tre hath vəri: brõ:ṭh mugɨl pa:dša:hav banə:v'mɨt'.

| | |
|---|---|
| sabza:r | greenery |
| trešivəy | all three |
| vəri: | year(s) |
| brõ:ṭh | ago |
| pa:dša:h | king |
| bana:vun | to lay out (a garden) |

II

dapa:n čhi mugɨl pa:dšah šahǰaha:nas tɨ ǰahã:gi:ras o:s po:šiba:gan hund baḍɨ šo:kh. tim ə:s' dili p'aṭhɨ kəši:ri dil bəhla:vni yiva:n. kəši:ri hɨnd'an paha:ḍan hund tɨ ḍaluk naza:rɨ o:s timan baḍɨ pasand. timav bana:vɨnə:v' va:ryah po:ši ba:g.

| | |
|---|---|
| šo:kh a:sun | to be fond of |
| dil bəhla:vun | to relax |

I

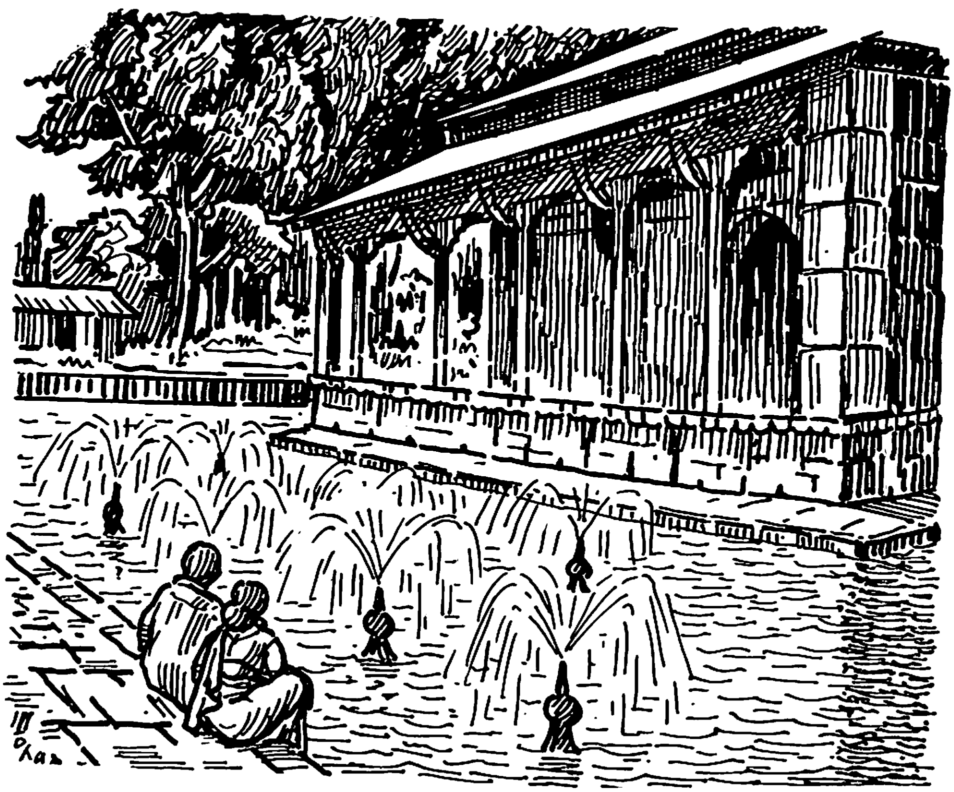
The gardens of Kashmir are famous throughout India. Kashmir is covered with greenery and trees. There are many flower gardens in Kashmir. Some of these gardens are especially liked by tourists. Anyone who comes to Kashmir must visit Nishat, Shalimar, and Chashma Shahi. These three gardens are on the banks of Dal Lake in Srinagar. These gardens were laid out by the Mughal kings about three hundred years ago.

II

It is said that the Mughal kings Shahjahan and Jahangir were very fond of flower gardens. They would come to Srinagar from Delhi for relaxation. They liked the view of the mountains of Kashmir and of Dal Lake. They planned many flower gardens.

III

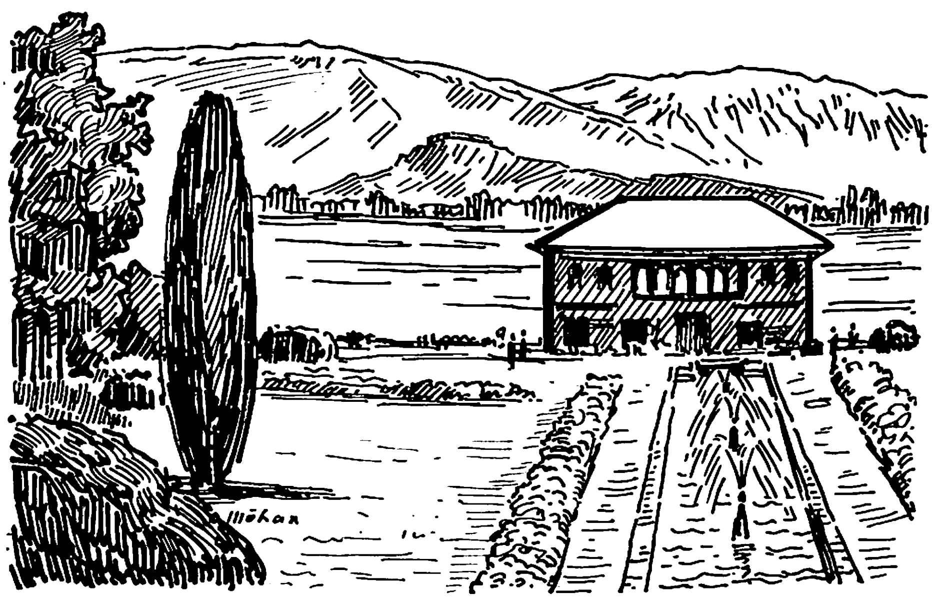
| | | |
|---|---|---|
| yeli toh' yiman ba:gan manz gətshiv toh' vuchivnɨ siriph po:š magar kɨsmɨ kɨsmɨk' kul' tɨ phamva:rɨ ti. yiman ba:gan manz čhi khu:bsu:rath kan'an hɨnzɨ ba:la:dari yimav p'aṭhɨ ḍaluk | kən' | stone |
| tɨ paha:ḍan hund naza:rɨ bo:znɨ yiva:n čhu. toh' pəriv brŏṭhkun | brŏ:ṭkun | in what follows |
| ša:lɨmə:ras tɨ niša:tas mutlak. | | |



ša:lɨmə:r

III

When you visit these gardens you will see not only flowers, but also various types of trees and fountains. In these gardens there are balconies made of beautiful stone. One can get a view of Dal Lake and the mountains from these balconies. In what follows, you will read about Shalimar and Nishat.



niša:th

## ša:lɨmər

### I

šа:lɨmər čhu akh s'aṭha: pro:n ba:g. yi čhu ǰahã:gi:ran šurahšath tɨ kunɨvuhas manz bana:vɨno:vmut. yi čhu niša:th ba:gɨ p'aṭhɨ zɨ mi:l du:r.

| | |
|---|---|
| pro:n | old |

### II

dapa:n čhi ǰahã:gi:ran o:s yi ba:g nu:r ǰaha:ni hɨndi khə:trɨ bana:vɨno:vmut. ša:lɨmə:r čhu əmbra:kədlɨ p'aṭhɨ lagbag ə̃:ṭh mi:l du:r. ot čhi h'aka:n šika:ri, ṭã:gas ya: ṭeksi: k'ath gətshith. ath pət'kin' čhu akh kul'av bərith khu:bsu:rath paha:ḍ tɨ buthi čhus pampo:šav bərith ǰi:li ḍal.

| | |
|---|---|
| pət'kin' | behind |
| buthi | in front |

### III

ša:lɨmə:ras manz čha tso:r ba:la:dari. yimav ba:la:dar'av mənz' čhi a:bša:r vasa:n. tsu:r'mi ba:la:dari p'aṭhɨkani čhu akh lɔkuṭ maka:nɨ. tati p'aṭhɨ čhu a:bša:ran hund po:n' ne:ra:n.

| | |
|---|---|
| a:bša:r | waterfall |
| p'aṭhɨkani | above |

## Shalimar

I

Shalimar is a very old garden. Jahangir had it laid out in 1619. It is two miles from Nishat Garden.

II

It is claimed that Jahangir had this garden planned for Nurjahan. Shalimar is about eight miles from Amira Kadal. One can go there in a shikara, tonga, or taxi. There is a beautiful mountain full of trees in the back of the garden. In the front of it is Dal Lake, which is filled with lotuses.

III

There are four balconies in Shalimar Garden. Water-falls run through these balconies. The source of the water-falls is in a small house which is behind the fourth balcony.

IV

šaːlɨməːr čhu sondar poːšav sɨːtʼ sajəːvith. poːši ḍuːrʼav mənzʼ čha luːkan paknɨč vath. baːkay mugɨl baːgan hɨndʼ pəːṭhʼ čhi šaːlɨməːras manz ti phamvaːrɨ. aːthvaːri doh čhi yim phamvaːrɨ rangɨdaːr bijliː batʼav sɨːtʼ čamkaːn. soːruy baːg čhu kɨsmɨ kɨsmɨkʼav rangav sɨːtʼ zoːtaːn.

| | |
|---|---|
| sajəːvith | decorated |
| poːši duːrʼ | flower beds |
| hɨndʼ pəːṭhʼ | like |
| rangɨdaːr | colorful |
| bijliːbətʼ | electric bulb |
| čamɨkun | to sparkle |
| zoːtun | to glitter |

V

šaːlɨməːras manz čhi vaːryah boːni tɨ mʼavɨ kulʼ. aːthvaːri doh čhi yiman kulʼan tal vaːryah kəːširʼ šurʼ bəːts hʼath aːraːm karni yivaːn. samaːvaːrav tɨ kɨsmɨ kɨsmɨkʼav phʼarnav tɨ saːḍʼav sɨːtʼ čha baːgas manz baḍɨ roːnakh baːsaːn.

| | |
|---|---|
| buːnʼ | chinar tree |
| šurʼ bəːts hʼath | with family |
| aːraːm karun | to relax |
| roːnakh baːsɨnʼ | to seem bright, colorful |

VI

ath baːgas manz čhu akh boḍ kamrɨ. ath čha baḍɨ sondar labɨ yiman pʼaṭh phaːrsiyas manz čhi šeːr liːkhith. kanʼan pʼaṭh čha kəːriːgarav baḍɨ khuːbsuːrath kəːm kərmɨts. ath

| | |
|---|---|
| lab | wall |
| phaːrsiː | Persian (language) |
| šeːr | poetry |
| kəːriːgar | craftsman |

IV

Shalimar is decorated with beautiful flowers. In the middle of the flower beds there are pathways for people to walk. As in other Mughal gardens, Shalimar, too, has fountains. On Sundays, these fountains sparkle with colorful lights. The whole garden glitters with a variety of colors.

V

There are many chinar trees and fruit trees in Shalimar. On Sundays, many Kashmiris come with their families to relax under these trees. The garden looks colorful with samovars and various types of phirans and sarees.

VI

There is a big hall in the garden. It has beautiful walls on which Persian poetry is written. Craftsmen have done very attractive carving on the stones. Sitting in the hall

kamras manz bihith o:s ǯahā̃:gi:r
ḍaluk tɨ kɔhan hund naza:rɨ vučha:n.

VII

s'aṭha: kə:šir' čhi ot ḍū:gan manz gatsha:n. šа:lɨmə:r čhu pəz'pə:ṭh' vuchun la:yakh.

| | |
|---|---|
| pəz'pə:ṭh' | really |
| vučhun la:yakh | worth seeing |

Jahangir would enjoy the view of the lake and the mountains.

VII

A lot of Kashmiris go there in <u>dū:gas</u>. Shalimar is really worth seeing.

# niša:th ba:g

## I

niša:th ba:g ti čhu ḍal bəṭhis p'aṭh. niša:tuk matlab čhu 'khoši:'. yi čhu koh da:mnas tal tɨ buthi čhus ḍaluk khu:bsu:rath naza:rɨ. ša:lɨmə:rɨ p'aṭhɨ čhu niša:th mi:l ǰo:rah du:r. yi čhu əmra:kədlɨ p'aṭhɨ lagbag ə:ṭh mi:l du:r. yi ba:g čhu a:saphša:han bana:vɨno:vmut. a:saphšah o:s nu:rǰaha:nihund bo:y. yi o:s šahǰaha:nun boḍ vəzi:r.

| | |
|---|---|
| khoši: | happiness, pleasure |
| bo:y | brother |
| boḍ vəzi:r | Prime Minister |

## II

niša:tas čhi dəh hisɨ. yim hisɨ čhi dəh bəḍ' poši ḍu:r' hi: laga:n. yi ba:g čhu ša:lɨmə:rɨ khɔtɨ lɔkuṭ. z'a:dɨ khɔtɨ z'a:dɨ a:si še hath gaz khol.

niša:tas manz čhi kɨsmɨ kɨsmɨk' po:ši čaman banəvith. ath manz čhi pə:tri (kani) lagə:vith yiman p'aṭh lu:kh čhi paka:n. bo:ni kul'an tal čhi lu:kh naza:rɨ vučhni tɨ a:ra:m karni

| | |
|---|---|
| hisɨ | parts, terraces |
| po:ši čaman | flowerbed(s) |
| pə:tɨr kən' | flat stone slabs |

# Nishat Garden

I

The Nishat Garden, also, is situated on the bank of Dal Lake. The word <u>niša:t</u> means 'pleasure'. The Nishat Garden is at the foot of a mountain and commands a beautiful view of Dal Lake. Nishat is about two miles from the Shalimar Garden. It is about eight miles from Amira Kadal. This garden was laid out by Asaf Shah. He was Nurjahan's brother and the Prime Minister of Shahjahan.

II

The Nishat Garden has ten terraces. These terraces look like ten huge flowerbeds. Nishat is smaller in area than Shalimar. It is at the most six hundred yards long and two hundred and seventy yards wide.

In Nishat there are flowerbeds of various kinds. In these flower-beds, there are stone slabs on which people walk. People go there to enjoy the view and to relax under the <u>chinar</u>

yiva:n. niša:tas manz čhi va:ryah
m'avɨ kul' ti.

III

niša:t ba:gɨ mənz' čhu akh na:lɨ
vasa:n. ath na:las manz čhi
khu:bsu:rath phamva:ran hɨnzɨ
kata:rɨ. yiman phamva:ran čhi
zo:tɨvɨni biǰli: bati lə:gith.

| | |
|---|---|
| na:lɨ | stream |
| kata:rɨ | rows |

IV

niša:tas manz čhi akh dupu:r
ba:la:dəri:. yi ba:la:dəri: čhi
še:ṭh phuṭh zi:ṭh tɨ pantsah phuṭh
khəǰ. ami ba:la:dari p'aṭhɨ čhu
ḍaluk tɨ kohan hund naza:rɨ bo:znɨ
yiva:n. r'atɨ kə:lis manz ti čhu
ati p'aṭhɨ kohan p'aṭh ši:n bo:znɨ
yiva:n.

| | |
|---|---|
| dupu:r | two-storied |

V

sa:rivɨy khɔtɨ peṭhim hisɨ čhu bo:ni
kul'av sɨ:t' bərith. ati čha akh haṭ
yath manz lu:kh naza:rɨ vučhni
beha:n čhi.

trees. The garden has many fruit trees, too.

III

A stream runs through the Nishat Garden. In this stream there are rows of beautiful fountains. These fountains are illuminated by glittering lights.

IV

There is a two-storied balcony in the garden. This balcony is sixty feet long and fifty feet wide. It commands a view of Dal Lake and the mountain range. Even in the summer one can see the snow on the tops of these mountains.

V

The top most terrace is filled with chinar trees. There is a hut there in which people sit to enjoy the view.

VI

| | | |
|---|---|---|
| šahjaha:nas gav baḍɨ tə:ǰib yeli | tə:ǰib gatshun | to be amazed |
| təm' vučh ki niša:th čhu ša:lɨmə:rɨ | | |
| khɔtɨ khu:bsu:rath. niša:th čhu | | |
| pəz'pə:ṭh' khoši:hund ba:g. | | |

VI

Shahjahan was amazed to find that the Nishat Garden surpassed Shalimar Garden in beauty. The Nishat Garden is indeed a garden of pleasure.

# 35

mahdi:v bišṭɨ : ča:la:kh tsu:r

Mahadev bishta: A Clever Thief



mahdi:v bišṭɨ mahra:ǰɨ sɨndis šɔngan kamras manz

## I

kə:šri ma:ǰi čha aksar šɔngnɨ vizi panɨn'an šur'an mahdi:vɨni kathɨ vana:n. dapa:n čhi mahra:ǰa: parta:p singni vakhtɨ o:s kəši:ri manz mahdi:v tsu:ran hund sarda:r ma:nɨnɨ yiva:n. yi a:v nɨ zãh tsu:r kara:n kara:n raṭnɨ. mahdi:van ə:s' puli:s tɨ sarka:r pare:ša:n kər'mɨt'. yeli mahdi:vɨ o:s tsu:r karni ne:ra:n yi o:s brə:r' sɨnd' pə:ṭh' a:va:zi bagə:r tsu:r kara:n. dapa:n čhi tavay ə:s' əmis mahdi:v bištɨ vana:n. kə:šir' šur' čhi brə:ris bištɨ vana:n. mahdi:vɨ o:s brə:r' sɨndi: pə:ṭh' 'm'av' 'm'av' ti kara:n. lu:kan o:s ba:sa:n ki bro:r čhu tɨ tim ə:s 'bištɨ, bištɨ' kara:n tɨ hupə:r' o:s mahdi:vɨ timan lu:ṭith gatsha:n.

| | |
|---|---|
| mə:ǰ | mother |
| aksar | often |
| panun | one's (own) |
| tsu:r | thief |
| sarda:r | leader |
| ma:nɨnɨ yun | to be considered |
| raṭun | to catch |
| pare:ša:n karun | to perplex |
| bro:r | cat |
| a:va:z | sound |
| lu:ṭun | to rob |

## II

yi čhu poz ki mahdi:vɨ o:s məhšu:r tsu:r. yi ti čhu poz ki yi o:s lu:kan ma:l tɨ pə̃:sɨ tsu:ri niva:n.

| | |
|---|---|
| tsu:ri n'un | to steal |
| to:ti | in spite of that |
| gɔnɨ ki:rtan karɨn' | to sing praises of |

I

Kashmiri mothers often tell their children the stories of Mahadev at bedtime. It is said that during the reign of Maharaja Partap Singh, Mahadev was considered the leader of thieves in Kashmir. He was never caught in the act of stealing. Mahadev had perplexed both the police and the government. Whenever Mahadev went out to steal, he would do so like a cat, without making a sound. They say that is why he was called Mahadev *bištɨ*. Kashmiri children refer to a cat as *bištɨ*. Mahadev would even mew to make people think that it was a cat. They would shout "*bištɨ*, *bištɨ*"--a sound made to scare away cats--while Mahadev took off with the loot.

II

It is indeed a fact that Mahadev was a well-known thief. It is also true that he would rob people of their

magar to:ti ə:s' lu:kh əm'sɨnz gɔnɨ ki:rtan kara:n. lu:kh ə:s' mahdi:vas mohbath kara:n tik'a:zi yi o:s əmi:ran luṭa:va:n tɨ ha:ǰath mandan hɨnd' kha:nɨ bara:n.

| | |
|---|---|
| mohbath karun | to love |
| əmi:r | rich, wealthy |
| luṭa:vun | to loot, to rob, to ste |
| ha:ǰathmand | needy (person(s)) |
| kha:nɨ barun | to provide for |

III

maha:di:vas multak čhi akh kath s'aṭha: məhšu:r. aki doh kor tsu:rav phə:slɨ ki mahdi:vɨ čhu zəru:r tihund sarda:r magar timan pazi əmis ti imtiha:n h'on. əkis məǰlisi manz kor tsu:rav yi ti phə:slɨ ki mahdi:vas kithɨkan h'an tim imtiha:n. əs' vano:vɨ tɔhi van' tami imtiha:nɨč kath.

| | |
|---|---|
| phə:slɨ karun | to decide |
| pazi | ought to |
| imtiha:n | examination, test |
| imtiha:n h'on | to test |
| məǰlis | a gathering, a meeting |

IV

aki doh same:yi sə:ri: tsu:r tɨ bulo:vukh mahdi:vɨ. akh tsu:r voth thod tɨ vonun mahdi:vas: "he: mahdi:vju:, əs' sə:ri: čhivɨ tɔhi panun sarda:r ma:na:n. tuhund ro:b čhu asi sa:rinɨy p'aṭh. magar panun kama:l ha:vnɨ khə:trɨ di:tav

| | |
|---|---|
| bula:vun | to invite, to call |
| thod vɔthun | to stand up |
| ma:nun | to consider |
| ro:b | awe |
| kama:l ha:vun | to show one's excellence |

property and wealth. But, in spite of that, people used to sing his praises. The people loved Mahadev because he would steal from the wealthy to provide for the needy.

III

There is a particularly well-known story about Mahadev. One day the thieves decided that even though Mahadev was, without a doubt, their leader, he would still have to undergo a test. In a meeting, they also agreed upon the way he would be tested. We shall now tell you the story of this test.

IV

One day Mahadev was invited to a gathering of all the thieves. One thief stood up and addressed Mahadev thus:

"he: mahdevju:, we all consider you to be our leader. We are all in awe of you. But, in order to prove your superiority, we would like you to take a test. If you

toh' ti imtiha:n. agar toh' imtiha:n
diyiv tami sɨ:t' baḍi tuhund yazath
tɨ asi baḍi tohi p'aṭh patsh."
mahdi:v sapud baḍɨ gəmbi:r tɨ d'utun
ǰava:b:
"a:, bɨ čhus imtiha:nɨ khə:trɨ taya:r."
tsu:rav yuthuy yi ǰava:b bu:z tim
vɔšle:yi. akh tsu:r voth va:rɨ va:rɨ
thod tɨ vonun:
"ačha:, mahdi:vju: əs' čhi yatsha:n
ki toh' k̇aḍɨnə:v'u:n so:n razɨ
pə:ǰa:mɨ. su əniv asi niš magar
ra:zas gatshi nɨ bilkul khabar
gatshɨn'."
mahdi:vas a:v asun tɨ dɔpnakh:
"ačha:, yeli tohi yi: marzi: čhi bɨ
karɨ ti:. yi čhanɨ kĕh muškil kə:m."
tsu:rav yuthuy yi bu:z tim gəyi khoš
tɨ tsu:rɨ məǰlis gəyi khatɨm.

V

ami patɨ ləg' mahdi:vas tso:r pə̃:tsh
doh sɔ̃:čnas. su gav še:rgaḍi kĕh
či:z vučhini. akh vučhun ki ra:zɨ

| | |
|---|---|
| yazath | prestige |
| patsh | trust |
| gəmbi:r sapdun | to become serious |
| vɔšlun | to blush |
| va:rɨ va:rɨ | slowly |
| yatshun | to wish, to want to |
| kaḍɨna:vun | to cause (one) to take off (something) |
| pə:ǰa:mɨ | trousers |
| khabar gatshɨn' | to come to know |
| asun yun | to smile |
| marzi: | wish, desire |
| tsu:rɨ məǰlis | conference of thieves |
| khatɨm gatshun | to come to an end |
| sɔ̃:čun | to think |
| še:rgəḍ' | Shergadi (proper name) |

agree, it will enhance your
reputation and our trust in
you will increase."

Mahadev became very serious and replied:
"Yes, of course, I am ready for a test."
As soon as the thieves heard this reply,
they blushed. One thief slowly stood
up and said:

"All right, Mahdevju:, we want you to
make our Maharaja take off his trousers.
These trousers should then be presented
to this gathering. The Maharaja should
know nothing about it."

Mahadev smiled and said:

"All right, if that is what you want, so
be it. It is not a difficult task."

On hearing this the thieves were delighted
and the conference of thieves came to an
end.

V

After this it took Mahadev four or five
days to think. He went to Shergadi to
observe several things. First, he found out

| | | |
|---|---|---|
| kati čhu šɔnga:n tɨ pəhrɨda:r kat'ath | pəhrɨda:r | guard |
| kat'ath čhi ro:za:n. beyi vučhun ki | s'oduy | directly |
| su kapə:r' heki s'oduy šakh karnɨ | šakh karun | to cause suspicion |
| bagə:r ra:zɨ sɨndis šɔngan kamras manz | | |
| və:tith. yi sə:ri: či:z vučhith | va:tun | to reach |
| kər mahdi:van tayə:ri: šoru:. | šoru: karun | to begin, to start |

VI

| | | |
|---|---|---|
| aki doh dra:v mahdi:vɨ tɨ onun akh | | |
| narko:n. ath narkə:nis manz bar'an | narko:n | a piece of reed |
| baḍɨ zəhri:lɨ vɔzǰi reyi. tami | zəhri:lɨ | vicious |
| patɨ a:v garɨ tɨ karɨnə:vɨn pa:nas | reyi | ants |
| ti:lɨ mə:liš. patɨ gav ləngu:ṭas | ti:l | oil |
| manz khaḍa: tɨ vučhun ə:nas manz | mə:liš | massage |
| panun pa:n. mahdi:vɨ gav pa:nas | ləngu:ṭɨ | loincloth |
| p'aṭh baḍɨ khoš tɨ asunah kərith | ə:nɨ | mirror |
| dra:v su še:rgaḍi kun. ami vizi a:sɨ | asun(ah) kərith | after a laugh |
| rə:ts hɨnzɨ bah baje: tɨ tsɔva:pə:r' | | |
| ə:s anigaṭɨ. mahdi:vɨ tor kɨṭɨ kɔli | kɨṭɨ kɔl | a tributary of the Vitasta |
| kin'. razɨ sɨndis məhlas niš və:tith | | |
| khot yi šra:nɨ kuṭhiki na:ri mənz' tɨ | šra:nɨ kuṭh | bathroom |
| vo:t šra:nɨ kuṭhis manz. patɨ tsa:v | no:r | pipe |
| yi brə:r' sɨnd' pə:ṭh' ra:zɨ sɨndis | | |
| sɔngan kuṭhis manz. | | |

the location of the Maharaja's bedroom, and the location of the palace guards. He also found a way to reach the Maharaja's bedroom without causing suspicion. After observing all these things, he started his preparations.

VI

First, Mahadev went out and filled a piece of reed with vicious red ants. Then he came home and had his body massaged with oil. He then put on a lango:t (loincloth) and looked at himself in the mirror. He was very pleased with himself. And with a mischievous smile, he left for Shergadi. It was midnight and pitch dark when he arrived. Mahadev swam across the kɨṭɨkol. Then, after reaching the royal palace, he entered the bathroom of the Maharaja through a pipe. From there, like a cat, he entered the bedroom of the Maharaja.

## VII

mahdi:van vuč̣h ra:zɨ n'əndri manz mast. əm' koḍ va:rɨ va:rɨ narko:n tɨ tra:v'an reyi ra:zɨ sɨnd'an khɔran niš. yimɨ zəhri:lɨ reyi khatsɨ ra:zɨ sɨnzan zangan p'aṭh tsɔpə:r'. reyav kor ra:zɨ ṭopav sɨ:t' pare:ša:n. ra:zan h'ot dɔyav athav zangan kašun. yi gav t'uth pare:ša:n ki n'əndri manz tshun əm' pə:ǰa:mɨ zangav manzɨ kəḍith tɨ d'utun du:r də:rith. mahdi:vɨ gav khoš tɨ va:rɨ va:rɨ tulun pə:ǰa:mɨ tɨ brə:r' sɨnd' pə:ṭh' dra:v beyi ami: nə:r' kin' yapə:r a:mut o:s.

| | |
|---|---|
| n'əndri manz mast | sound asleep |
| tsɔpə:r' | from all sides, all over |
| ṭoph | bite, sting |
| kašun h'on | to scratch |
| də:rith d'un | to throw away |

## VIII

doymi doh vo:t mahdi:vɨ tsu:rɨ məǰlisi manz razɨ sund pə:ǰa:mɨ h'ath. yeli mahdi:vɨ vo:t to:r tsu:r ə:s' be:ta:b yi za:nɨnɨ khə:trɨ ki mahdi:van onɨ pə:ǰa:mɨ kinɨ na. mahdi:van mutsɨr va:rɨ va:rɨ akh phuṭɨǰ, koḍun ra:zɨ sund pə:ǰamɨ tɨ thovun su asa:n asa:n čo:ki p'aṭh. yi vučhith vəth' sə:ri: tsu:r thod

| | |
|---|---|
| be:ta:b | impatient |
| mutsrun | to open |
| phuṭɨǰ | (small) bundle |
| ču:k' | <u>chowki</u> |

VII

Mahdev saw that the Maharaja was sound asleep. He slowly took out the reed and dropped the ants near the Maharaja's feet. These vicious ants spread all over the Maharaja's legs. They made him miserable with their bites. The Maharaja started scratching his legs with both of his hands. He was so uncomfortable that, in his sleep, he took off his trousers and threw them aside. Mahadev was delighted. He quietly picked up the trousers, and, again like a cat, walked out through the pipe through which he had entered.

VIII

The next day Mahadev went to the gathering of the thieves with the Maharaja's trousers. When Mahadev arrived, the thieves were impatient to know if he had been successful in obtaining the trousers. Mahadev haltingly opened a bundle, took out the trousers, and placed them on a <u>čo:ki:</u> with a smile. On seeing this, all the thieves stood up clapping their hands and singing the praises

tsaripop kara:n tɨ mahdi:vɨn' gi:t g'ava:n. mahadi:vɨ o:s dilas manz s'aṭha: khɔš. tsu:rav mo:n yi beyi panunča:lakh sarda:r. mahdi:v bištas mutlak čha beyi va:ryah kathɨ yimɨ kə:šran šur'an hund s'aṭha: man bəhla:va:n čha.

| | |
|---|---|
| tsaripop karun | to clap one's hands |
| dil | heart |
| ča:la:kh | clever |
| man bəhla:vun | to entertain |

of Mahadev biṣ̌tɨ. Mahadev was deeply pleased. The thieves again accepted him as their clever leader.

There are many other stories about Mahadev biṣ̌tɨ which entertain the Kashmiri children.

# 36

| | |
|---|---|
| baḍšah : | pa:dšah |
| Badshah : | The Great King |

I

kə:šr'av čhunɨ zăh sokh vuchumut. sanɨ truvahšatɨ p'aṭhɨ peyi va:ryahas ka:las kə:šr'an gulə:mi: barda:š karɨn'. kəši:ri p'aṭh ə:s' aksar hamlɨ sapda:n. amikin' ə:s ati ka:lɨ pagah hoku:math badla:n tɨ ma:rka:ṭ sapda:n.

kəši:ri p'aṭh kər muglav, aphga:nav, sikav tɨ ḍu:grav hoku:math. yiman hoku:math karan va:l'an manz ə:s' kĕh s'aṭha: zə:lim tɨ tangdil. timav miṭə:v' kəši:ri hɨnd' mandar tɨ beyi kərikh kə:šir' baṭɨ sakh pare:ša:n. dapa:n čhi baṭan a:yi yi:ts sakhti: ki tim bane:yi ya: mɨsarma:n ya: tsəl' kəši:ri n'abar. yi ti čhi dapa:n ki aki vakhtɨ ru:d' kəši:ri siriph kah baṭɨ garɨ.

magar sə:ri: hoku:math karan və:l' ə:s' nɨ na:ka:rɨ. kĕh ə:s' s'aṭha: daya:lu: tɨ tarki: pasand. timav thəv' kə:šir' baṭɨ tɨ mɨsarma:n khoš tɨ kəši:r kərɨkh a:ba:d. tith'an hoku:math karan va:l'an manz

| | |
|---|---|
| gulə:mi: | foreign rule |
| barda:š karɨn' | to undergo |
| aksar | often |
| hamlɨ | invasion(s) |
| ka:lɨ pagah | every now and then |
| ma:rka:ṭ | slaughter, bloodshed |
| zə:lim | cruel |
| tangdil | narrow-minded |
| miṭa:vun | to destroy |
| pare:ša:n karɨn' | to persecute |
| na:ka:rɨ | bad |
| daya:lu: | kind |
| tarki: pasand | progressive |
| a:ba:d karun | to make prosperous |

I

Kashmiris have rarely seen good days. From 1300 A.D. they had to undergo foreign rule for a long time. Kashmir was invaded very often. Because of this there was bloodshed every now and then, and the government changed hands every so often.

Kashmir has been ruled by the Mughals, the Afghans, the Sikhs and the Dogras. Some of these rulers were cruel and narrow-minded. They destroyed temples in Kashmir, and persecuted the Kashmiri Pandits. It is said that the Kashmiri Pandits had to face so much hardship that they either became converts to Islam or left Kashmir for good. It is also said that at one time the number of Kashmiri Pandits was reduced to only eleven families.

But not all the rulers were bad. Some of them were compassionate and progressive. They kept both the Kashmiri Hindus and Muslims happy and made Kashmir prosperous. From among these rulers Zain-ul-Abdin's

čhu zə:n-ul-a:bdi:nun na:v kha:s yaztɨ sɨ:t' yiva:n henɨ. tavay čhi əmis baṭɨ tɨ mɨsarma:n mohbtɨ sɨ:t' baḍ šah vana:n.

II

baḍša:han kər va:rya:s ka:las kəši:ri p'aṭh hoku:math. yi o:s kə:šr'an hɨndi khə:trɨ s'aṭha: ǰa:n vakhɨt. əmis o:s kə:šr'an hund s'aṭha: mohbath. yi o:s hend'an tɨ mɨsarma:nan kuni: nazri vučha:n. kə:šr'an baṭan kits ə:s yi bəḍ kath.

badšah sɨndis darba:ras manz ti o:s prath mazhabɨk'an lu:kan kunuy yazath. əm' karno:v ǰəziya: band. yi o:s mandran ti gatsha:n tɨ məši:dan ti. dapa:n čhi baḍšahan bana:vɨnə:v' kĕh mandar ti. yi o:s n'ama:z ti para:n tɨ havan ti kara:n. əm' lə:g' baṭɨ sarkə:ri: no:kri: manz. tanay p'aṭhɨ bane:yi kĕh baṭɨ ka:rkun.

| | |
|---|---|
| kuni: nazri vučhun | to give equal treatment |
| darba:r | court |
| ǰəziya: | (special tax imposed on Hindus by Muslim rulers in India) |
| havan | ritualistic fire |
| ka:rkun | (workingmen) |

III

baḍšah o:s nɨ siriph akh ǰa:n tɨ šuhul ra:zɨ. əm' kər' kəši:ri

| | |
|---|---|
| šuhul | compassionate, peace-loving |

name is mentioned with particular reverence. That is why both Hindus and Muslims affectionately call him "the great king".

II

Badshah ruled over Kashmir for a long time. This was a very good time for Kashmiris. He loved Kashmiris. He extended equal treatment to Hindus and Muslims. This was a great thing for Kashmiri Pandits.

Even in the court of Badshah, people of various religions received the same treatment. He had the jaziya abolished. He used to visit temples as well as mosques. It is said that Badshah had several temples constructed. He used to observe nimaz and also perform havans. He gave government jobs to Kashmiri Pandits. Since then, some Kashmiri Pandits have been termed ka:rkun.

III

Badshah was not only a good and compassionate king. He did several things

hɨnzi tarki: khə:tri va:ryah či:z.

əm' kaḍɨna:vi kɔlɨ yimav sɨ:t' phasɨl baḍ'av. siri:nagras manz yɔsɨ mə:r čha sɔ čhi baḍšahnɨy khanɨna:vɨnə:vmɨts. ami mə:r sɨ:t' gav səhla:buk khatrɨ kam tɨ sa:ma:nɨ anɨnas ninas gəyi səhu:l'ath.

baḍšahan bana:vɨnə:v' va:ryah kədɨl, ba:g tɨ bəḍ' bəḍ' maka:nɨ. šahkɔl tɨ ma:nasbal ti čhi baḍšahni: vakhtɨk'. dapa:n čhi zə:nɨgi:r, zə:nɨpo:r, zə:nikədal tɨ zə:nɨku:ṭ čhi baḍšahnisɨy na:vas p'aṭh.

tɔhi čhuvi yath kita:bi manz sɔnɨlə̆:ki tɨ rɔpɨlə̆:ki mutlak pormut. timɨ čha ḍalas manz. timɨ ti čha baḍšahnɨy bana:vɨna:vimatsɨ.

| | |
|---|---|
| kɔl kadɨn' | to dig a canal |
| phasɨl | crops, harvest |
| baḍun | to increase |
| mə:r | Mar Canal |
| khanun | to dig |
| səhla:b | flood |
| khatrɨ | danger |
| səhu:l'ath | convenience |

IV

baḍšahas o:s parnuk tɨ le:khɨnuk baḍɨ šo:kh. yi o:s ə:liman ti ga:ṭl'an yazath kara:n. əm'sindis darba:ras manz ə:s' sanaskrɨtik', pha:rsiyik tɨ arbi: zabə:n' hɨnd' v'adva:n. su:mɨ pənḍith o:s timav manzɨ akh.

| | |
|---|---|
| ə:lim | scholar(s) |
| ga:ṭul | wiseman |
| yazath karun | to respect |
| sanaskrɨt | (the Sanskrit language) |
| pha:rsi: | (the Persian language) |
| arbi: | (the Arabic language) |
| v'adva:n | scholars |

for the improvement of Kashmir.

He got canals dug which increased the harvest. The Mar-Canal of Srinagar was constructed because of Badshah's efforts. The Mar-Canal reduced the danger of flood and contributed to the convenience of transporting goods.

Badshah had many bridges, gardens, and big mansions constructed. The šahkol and Manasbal also go back to his time. It is said that zə:nɨgi:r, zə:nɨpo:r zə:nɨkədal and zə:nɨku:ṭ are named after Badshah.

In this book, you have already read about sɔnɨlə̃:kh and rɔpɨlə̃:kh. It was again Badshah who had these made.

IV

Badshah had great love for scholarship. He respected scholars and wisemen. His court included scholars of Sanskrit, Persian and Arabic. Soma Pandit was one of them.

təm' l'u:kh <u>zə:nɨčarit</u> yath manz təm' baḍšah sɨnd' tə:ri:ph čhi kər'mɨt'. vaydan tɨ həki:man o:s yi s'atha: yazath kara:n. əm' khula:vɨnə:v' va:ryah haspata:l.

| | |
|---|---|
| tə:ri:ph karɨn' | to praise |
| vayd | (practitioner(s) of Ayurvedic medicine) |
| həki:m | (practitioner(s) of Yūnānī medicine) |
| haspata:l | hospital(s) |

V

baḍšahan banə:v' lu:kan manz šə̃:ti: tɨ aman kə:yim thavnɨ khə:trɨ ko:nu:n. əm' khula:vɨnə:v' soku:l tɨ maktabɨ. hoku:math čala:vnɨ khə:trɨ lo:g əm' ṭeks.

| | |
|---|---|
| kə:yim thavun | to maintain |
| ko:nu:n | law(s) |
| soku:l | school |
| maktabɨ | (traditional elementary school) |
| ṭeks | tax |

VI

baḍšah sɨndis vakhtas manz kər kə:šr'av kə:ri:garav s'atha: tarki:. dapa:n čhi bukha:ra:, samarkand tɨ i:ra:nɨ p'aṭhɨ a:yi kəši:ri kə:ri:gar. tihɨnd' kin' gəyi kəši:ri manz sɔnɨ kə:m, rɔpɨ kə:m, pe:par me:ši: tɨ ša:l bana:vɨn' šoru:.

| | |
|---|---|
| kə:ri:gar | craftsman (men) |
| tarki: karɨn' | to progress |

VII

baḍšahan thov am'uk ti khaya:l ki kəši:ri p'aṭh gotsh nɨ kãh hamlɨ karun. ami khə:trɨ on əm' lada:kh

| | |
|---|---|
| khaya:l thavun | to take into consideration |

He wrote <u>zə:nɨčarit</u> in which he has praised Badshah. He used to respect <u>vaids</u> and <u>hakims</u>. He opened many hospitals.

V

Badshah introduced laws for maintaining peace and amity among the people. He opened schools and <u>maktabs</u>. He introduced taxes in order to run the government.

VI

During the reign of Badshah Kashmiri craftsmen made great advancement. It is claimed that craftsmen came to Kashmir all the way from Bukhara, Samarkand and Iran. It is due to them that goldwork, silverwork, papier-mache, and shawl-making were introduced in Kashmir.

VII

Badshah also took steps to ensure that nobody invaded Kashmir. That is why he brought Ladakh and Baltistan

tɨ baltista:n panɨnis hoku:matas tal. beyi thov əm' ənd' pəkh' ra:zan tɨ sulta:nan sɨ:t' salah.

VIII

baḍšah o:s s'aṭha: kə:bil ra:zɨ. əm'sɨndi vakhtɨ kər kəši:ri varyah tarki: tɨ kə:šir' gəyi khɔšha:l. magar pa:nɨ vučh nɨ baḍšahan z'a:ḍɨ sɔkh kĕh.

baḍšahas a:sɨ tre zana:nɨ. əm' o:s jemikis ra:ǰi sɨnzan dɔn ko:r'an sɨ:t' ne:thɨr kormut. magar əm'sɨnz ṭə:ṭh zana:nɨ ə:s mokhdama kho:tu:n. sɔ yeli tsɔdahšath tɨ pə̆:tsɨhə:ṭhas manz mɔyi baḍšah gav baḍɨ gamgi:n.

əmis ə:s' van' burɨ doh a:mɨt'. šur'av ti kərhas baga:vath. tsɔdahšath tɨ še:ṭhas manz p'av kəši:ri ka:l. baḍšah ban'av və:rə:g' h'uh. yi o:s nɨ van' hoku:math ti h'aka:n sambə:lith.

tsɔdahšath tɨ satɨtas manz gav baḍšah sɔrgɨva:s. ami vizi o:s yi

| | |
|---|---|
| ənd' pəkh' | neighboring |
| kə:bil | able (adj.) |
| khɔšha:l gatshun | to prosper |
| ne:thɨr karun | to marry |
| ṭə:ṭh | favorite |
| marun | to die |
| gamgi:n | sad |
| burɨ doh | bad days |
| baga:vath karɨn' | to mutiny, to rebel |
| ka:l p'on | to have drought and famine |
| və:rə:g' | despondent |
| samba:lun | to organize |

under his rule. Further, he developed good relations with neighboring kings and sultans.

VIII

Badshah was a very able ruler. During his time Kashmir made progress and the Kashmiris became prosperous. However, in his personal life, Badshah was not very happy.

Badshah had three wives. He had married two daughters of the Raja of Jammu. But his favorite wife was Mokhdama Khatun. In 1465, when she died, Badshah became very sad.

His bad days had come. Even his children rebelled against him. In 1460 Kashmir had a famine. Badshah became despondent. He could not even run the government properly.

In 1470 Badshah died. At that time he was seventy

satɨtɨ vuhur. magar baḍšah sund
na:v ro:zi kə:šir'an hame:ši
hame:ši khə:trɨ tsetas. vuni ti
čhi kə:šir' hə̃:z na:v čala:va:n
čala:va:n g'ava:n "baḍšah, pa:dšah".

| | |
|---|---|
| hame:ši | always, forever |
| tsetas ro:zun | to remember |
| g'avun | to sing |

years old. But the name of Badshah will be remembered by the Kashmiris forever. Even now the Kashmiri boatmen while rowing their boats sing "Badshah, the Great King".

# 37

gulmarg

Gulmarg




gulmarg

I

gulmarg čha siri:nagrɨ p'aṭhɨ lagbag aṭho:vuh mi:l du:r. yi čha pi:r panča:lɨkis šuma:las manz. pha:rsiyas manz čhi 'gul' vana:n po:šas tɨ 'marɨg' vana:n mə:da:nas. gulmarg čha po:šav tɨ sabza:rɨ sɨ:t' bərith, tavay čhu ath gulmarg na:v p'o:mut.

| | |
|---|---|
| pi:rpanča:l | (the Pir Panchal mountain range) |
| šuma:l | north |
| mə:da:n | field, meadow |
| na:v p'on | to come to be called |

II

yi čhi samandarɨ p'aṭhɨ ə:ṭh sa:s phuṭ thazras p'aṭh. gulmargi gatshun čhu nɨ muškil. ot čhi bas, mo:ṭar tɨ ji:p gatsha:n. gulmargi tre mi:l brŏṭh čhi ṭangɨmarg yiva:n. va:ryah lu:kh čhi yiman tren mi:lan paydal khasa:n ya: guris p'aṭh gatsha:n. ṭangɨmargi p'aṭhɨ khasa:n khasa:n čha yi koh da:mnas tal akh po:ši ba:g h'uh ba:sa:n. ati čhu lagbag satan r'atan ši:n ro:za:n. z'a:dɨ lu:kh čhi mazɨ khə:trɨ guris khasun pasand kara:n. ṭangɨmargi p'aṭhɨ gulmargi ta:n' čhi vati dɔšvɨy tarphav kul' tɨ po:š.

| | |
|---|---|
| samandar | sea |
| paydal | on foot |
| khasa:n khasa:n | while climbing |
| h'uh | like |
| guris khasun | to ride a horse |

I

Gulmarg is about twenty-eight miles from Srinagar. It is located to the north of the Pir Panchal mountain range. In Persian 'gul' means 'flower' and 'marɨg' means 'meadow'. Gulmarg is covered with flowers and greenery, that is why it has been named "Gulmarg".

II

It is situated at a height of eight thousand feet above the sea. It is not difficult to go to Gulmarg. One can reach it by bus, car, or jeep. Three miles before Gulmarg there is Tangmarg. Many people walk these three miles or go on horseback. While climbing from Tangmarg, Gulmarg looks like a flower garden at the foot of the mountain. The mountain remains snowclad for about seven months. (In order to reach Gulmarg) most people ride the horses for fun. On either side of the road from Tangmarg to Gulmarg, there are trees and flowers.

III

va:ryah ṭu:risṭ c̆hi gulmargi khɨ:man manz ti ro:za:n. garmi: manz c̆hi gulmarɨg ṭu:risṭav sɨ:t' bərith a:sa:n. ju:nɨ p'aṭhi sepṭambaras ta:n' c̆hi kati kati p'aṭhɨ gulmargi ṭu:risṭ yiva:n. yus kãh kəs̆i:ri c̆hu yiva:n su c̆hu zəru:r gulmargi gatsha:n.

| | |
|---|---|
| khɨ:mɨ | tents |
| garmi: | the hot season |
| sepṭambar | September |
| kati kati p'aṭhɨ | from all sorts of places |
| yus kãh | whosoever |

IV

gulmargi hund a:bɨhavah c̆hu s'aṭha: ǯa:n. garmi: manz ti c̆hi ra:tas mazɨda:r tɨ:r a:sa:n. garɨm palav c̆hi zəru:r sɨ:t' p'ava:n thavɨn'.

| | |
|---|---|
| a:bɨhavah | climate |
| mazɨda:r | pleasant |

V

gulmargi manz c̆hi lu:kh kɨsmɨ kɨsmɨc̆i khe:lɨ gindan. magar z'a:dɨ lu:kh c̆hi go:lph tɨ po:lo: gindni gatsha:n. va:ryah ṭu:risṭ c̆hi gur' savə:r' karɨni ya: pahaḍan khasnɨ khə:trɨ gulmargi gatsha:n. vandas manz yeli sə:ri: mə:da:n s̆i:nɨ bərith c̆hi a:sa:n lu:kh c̆hi s̆i:nas manz gindɨni tɨ ski:ying karni ot gatsha:n.

| | |
|---|---|
| khe:lɨ | sports |
| po:lo: | polo |
| ski:ying karɨn' | to ski |

III

Many tourists camp in tents at Gulmarg. In summer Gulmarg is crowded with tourists. From June until September tourists from all sorts of places visit Gulmarg. Whosoever comes to Kashmir invariably visits Gulmarg.

IV

The climate of Gulamrg is very good. Even in the summer the nights are pleasantly cool. One has to carry warm clothing along.

V

People play various sports at Gulmarg. But most go to play golf and polo. Many tourists go to Gulmarg for horseback riding or hiking. In winter when all the fields are covered with snow, people go there for skiing and to enjoy other winter sports.

VI

gulmargi manz čhu prath či:zuk
intiza:m. ati čhi va:ryah ho:ṭal
tɨ ča:yiduka:n. sarka:ran čhu akh
gesṭ havs ti bano:vmut. ati čhu
akh məhšu:r kɨlab ti.

VII

divɨda:r kul'an hɨnz mušɨkh čhi
gulmargi manz prath tarphɨ yiva:n.
gindɨnɨ tɨ a:ra:m karnɨ khə:trɨ čhi
yi s'aṭha: ǰa:n ja:y. gulmargi p'aṭhɨ
čhi lu:kh kh'alanmargi ti gatsha:n.
tot ta:m čhi gulmargi p'aṭhɨ kul
tso:r mi:l.

| | |
|---|---|
| mušikh | scent |
| kh'alanmarg | Khilanmarg (place name) |

VI

There are provisions for eveything at Gulmarg. There are many hotels and tea stalls there. The government has even built a guest house. There is also a well-known club there.

VII

In Gulmarg, the scent of deodar trees comes to you from all around. This is a very nice place for sports and relaxation. From Gulmarg people also go to Khilanmarg, which is only four miles away.

# 38

kə:šir' kɔngɨḍu:r'

Kashmiri Saffron Fields



kɔngɨḍu:r'

I

| | | |
|---|---|---|
| duniya:has manz čhu kɔng siriph dɔn tren ǰa:yan pə:dɨ sapda:n. kəši:r čhi timan ǰa:yan manz akh ǰa:y. kəši:ri manz čhu kɔng dɔn ǰa:yan khasa:n. | duniyah | world |
| | kɔng | saffron |
| | pə:dɨ sapdun | to grow |
| | khasun | to grow |

II

| | | |
|---|---|---|
| siri:nagrɨ p'aṭhɨ lagbag nav mi:l du:r čha akh ǰa:y yath pɔ̃:par čhi vana:n. pɔ̃pras niš čhu vih ga:m yus v'atasta:yi hɨndis bəṭhis p'ath čhu. ath pət'kin' čhi lɔkɨṭ' lɔkɨṭ' koh. vihis manz čhu kɔng khasa:n. magar kɔnguk ka:rɨbar čhu pɔ̃:pras manz sapda:n. pɔ̃:prɨ bagə:r čhu kašṭɨva:ras manz ti əkis ǰa:yi kɔng pə:dɨ sapda:n. | pɔ̃:par | Pampur (place name) |
| | čhi vana:n | is called |
| | vih ga:m | Vih (place name) |
| | ka:rɨba:r | trade (n.) |
| | sapdun | to take place |
| | kašṭɨva:r | Kishtwar (place name) |

III

| | | |
|---|---|---|
| kɔngɨkul' čhi lagbag tre inč thəd' a:sa:n. ath čhi baḍɨ sɔndar halkɨ la:ǰvər' rangɨ po:š ne:ra:n. yimɨnɨy po:šan hinzan tehǰan čhu hɔkhɨnə:vith kɔng bana:n. kɔngɨḍu:r'an hɨnz h'apha:zath karɨn' čhi baḍɨ muškil. | inč | inch |
| | halkɨ | light |
| | la:ǰvər' | purple |
| | tehǰi | stigmas |
| | hɔkhɨna:vun | to cause to dry |
| | h'apha:zath karɨn' | to look after, to take care of |

I

In the whole world, there are only two or three places where saffron grows. Kashmir is one of these places. There are two locations in Kashmir where saffron grows.

II

About nine miles from Srinagar, there is a place called Pampur. Near Pampur on the banks of the Vitasta (Jehlum) there is a village called Vih. Behind it there are small mountains. It is here, in Vih, that saffron grows. However, the saffron trade takes place in Pampur. In addition to Pampur, there is also a place in Kishtwar where saffron grows.

III

Saffron plants are about three inches high. They have very attractive light purple flowers. The dried stigmas of these flowers become saffron. It is very difficult to take care of a saffron field.

IV

kɔngɨ ḍu:r'an manz čhi kɔngɨpo:š baḍɨ sɔndar laga:n. kɔngɨḍu:r'an manz kə:m kara:n kara:n čhi mozu:r g'ava:n a:sa:n. lu:kh čhi zu:nɨpačhas manz pɔ̃:par kɔngɨḍu:r'an hund naza:rɨ vučhni ra:tas gatsha:n.

| | |
|---|---|
| zu:nɨpačh | (the bright half of the lunar month) |
| g'avun | to sing |

V

kəši:ri čhanɨ kɔngɨ sɨ:t' siriph khu:bsu:rti: baḍa:n, amisɨ:t' čhu pə̃:sɨrəng' ti phə:ydɨ va:ta:n. pɔ̃:prɨ čhi prath vərih lagbag še:ṭh man kɔng pə:dɨ sapda:n. ami sɨ:t' čhu kəši:ri lačhibad'an rɔpyan hund phə:ydɨ va:ta:n. ša:yad čhi tavay kɔngɨ ḍu:r'an kə:šir' 'sɔnɨ kranḍ' ti vana:n.

| | |
|---|---|
| baḍun | to increase |
| pə̃:sɨrəng' | monetarily |
| phə:ydɨ va:tun | to profit |
| man | maunds |
| lačhibəd' | lakhs |
| ša:yad | perhaps |

VI

kɔng čhu kəši:ri ti kəši:ri n'əbrɨ s'aṭha:han ka:m'an laga:n. kə:šir' baṭɨ tɨ beyi va:ryah hend' čhi ḍ'akas p'aṭh kɔngɨṭ'ok kara:n. baṭni ti čha kɔngɨ ṭ'ok kara:n. magar kɔnguk

| | |
|---|---|
| ka:mi lagun | to be of use |
| ḍ'akɨ | forehead(s) |
| ṭ'ok karun | to put a caste mark (on) |
| istima:l | use (n.) |

IV

Saffron flowers look very attractive in the fields. Laborers sing while working in these fields. On moonlit nights (in zu:nɨpač̌h), people visit Pampur to enjoy (the beauty of) the saffron fields.

V

Saffron does not only add to the charm of Kashmir, but is also monetarily profitable. Each year about sixty maunds of saffron are grown in Pampur. This brings an income to Kashmir which runs into lakhs of rupees. Perhaps that is why the Kashmiris call saffron fields 'baskets of gold'.

VI

There are several uses for saffron inside and outside Kashmir. The Kashmiri Pandits and many other Hindus put a caste mark of saffron on their foreheads. The Kashmiri Panditanis

kha:s istima:l čhi lu:kh neni tɨ pola:vɨ bana:vnɨ khə:trɨ kara:n. kəh lu:kh čhi kong khiras tɨ həlɨvas manz ti tra:va:n. kongɨ sɨ:t' čhu rang ne:ra:n beyi sogand yiva:n. kh'anɨvə:l' čhi tavay kongas kadɨr kara:n.

| | |
|---|---|
| pola:vɨ | pilav (Pilaf) |
| sogand | fragrance |
| kh'anɨvo:l | one who enjoys good food |
| kadɨr karun | to value |

also have a saffron caste mark. However, the main use of saffron is for cooking meat and pilav. Some people also use it for rice-pudding (khi:r) and halva (həlvɨ). Saffron adds color and fragrance. That is why people who enjoy good food value it.

# 39

kə:šur sama:va:r

Kashmiri Samovar



sama:va:r

I

| | | |
|---|---|---|
| kəši:ri manz čhu nɨ kãh garɨ yeti nɨ | ma:nɨnɨ yun | to be considered |
| sama:va:r a:si. garas manz čhi akh | | |
| zɨ sama:va:r zəru:r a:sa:n. sama:va:ras | | |
| manz čhi kə:šir' ča:y bana:va:n. | | |
| kə:šr'an čhu ča:yi hund baḍɨ šo:kh. | šo:kh a:sun | to be fond of |
| tavay čhu prath kãh vakhɨt ča:yi | | |
| hund vakhɨt ma:nɨnɨ yiva:n. | | |



lɔkuṭ sama:va:r

II

| | | |
|---|---|---|
| sama:va:ras manz čhu na:rɨ ba:nɨ | na:rɨba:nɨ | fire-container |
| a:sa:n yath manz tsɨni tɨ t'ɔ̃gal čhi | tsɨni | charcoal |
| tra:va:n. na:rɨ ba:nas n'əbɨr'kin' | n'əbɨr'kin' | outside (around) |

I

There is no home in Kashmir
that does not have a samovar.
Each family has one or two samovars.
Kashmiris make tea in the samovar.
Kashmiris are very fond of tea.
That is why any time is considered
tea time.



kə:šir' khə:s'

II

Inside a samovar there is a fire-
container in which charcoal and
live coals are placed. Around

čhi po:n' garma:vnɨč ǰa:y a:sa:n.
ath manz čhi ča:y, mədre:r, ə:lɨ tɨ
da:lči:n tra:va:n.

III

sama:va:r čhunɨ aki: kɨsmuk a:sa:n.
kẽh sama:va:r čhi s'aṭha: lɔkɨṭ'
a:sa:n yiman manz siriph akh ya: zɨ
khə:s' ča:y bana:vnɨ yiva:n čhi.
kẽh sama:va:r čhi s'aṭha: bəḍ' a:sa:n.
timan manz čhi hatɨbəd' khə:s' ča:y
bana:vnɨ yiva:n. sama:va:r čhi
tra:mɨk' ya: sartali hɨnd a:sa:n.

| | |
|---|---|
| aki: | on only one |
| hatɨbəd' | hundreds |
| tra:m | copper |
| sartal | brass |

IV

kə:šir' čhi sama:va:ras manz dɔyi treyi
kɨsmɨč ča:y bana:va:n. kə:šr'an hɨnz
kha:s ča:y čha kəhvɨ. ath čhi mɔgɨl'
ča:y ti vana:n. yi bana:vnɨ khə:trɨ
čhi akh kha:s ča:y a:sa:n. tath čhi
vana:n bambay ča:y. bambay ča:y,
mədre:r, ə:lɨ, da:lči:n tɨ ba:da:m
čhi pə:nis manz grakɨna:va:n magar
ath čhinɨ dɔd tra:va:n.

| | |
|---|---|
| grakɨna:vun | to cause to boil |

the fire-container there is a space for water to boil. Tea leaves, sugar, cardamom, and cinnamon are put in the water.

III

Samovars are not of only one type. Some samovars, in which only one or two cups of tea can be made, are very small. Other samovars, in which hundreds of cups of tea can be made, are very big. Samovars are made of copper or brass.

IV

Kashmiris can make two or three types of tea in the samovar. The kəhvɨ is the favorite tea of Kashmiris. This tea is also called mɔgɨl' ča:y. There is a special tea for making it. It is called bambay ča:y. The bambay ča:y, sugar, cardamom, cinnamon, and almonds are boiled in water, but no milk is added.

V

doymi kɨsmɨč ča:y čha ḍabal ča:y. ath čhi bambay ča:y, mədre:r, ə:lɨ tɨ ba:da:m tra:va:n magar ath čhi dɔd ti tra:va:n. kə:šɨr' baṭɨ čhi ḍabal ča:y khã:dran ya: sa:lan p'aṭh bə:gra:n.

| | |
|---|---|
| khã:dar | wedding(s) |
| sa:l | feast(s) |

VI

treymi kɨsmɨči ča:yi čhi ši:r' ča:y vana:n. yi čhanɨ bambay ča:yi sɨ:t' bana:n. ami khə:trɨ čha akh alag ča:y a:sa:n. ath čhi tra:va:n phul, nu:n, dɔd tɨ malə:y. ath čhu baḍɨ khu:bsu:rath rang ne:ra:n. ši:r' ča:y ti čhi kəši:ri hɨnz kha:s ča:y. magar yi čhanɨ prath kə̃:si pasand yiva:n.

| | |
|---|---|
| phul | bicarbonate of soda |
| malə:y | cream crest |
| rang | color |

VII

van' čhi kẽh kə:šir' lipṭan ča:y ti čava:n. magar vuni ti čhi kə:šr'an hɨnz ṭə:ṭh ča:y kəhvɨ. dapa:n čhi kəhvɨ čhu nɨ sama:va:rɨ bagə:r ṭhi:kh bana:n.

| | |
|---|---|
| vuni ti | even now |
| ṭə:ṭh | favorite |
| bagə:r | other than |

V

The second type of tea is ḍabal ča:y. It is made with bambay ča:y, sugar, cardamom, and almonds. Milk, however, is also added. Kashmiri Pandits serve ḍabal ča:y at weddings and on feasts.

VI

The third type of tea is called ši:r' ča:y. This type is not made with bambay ča:y. There is another kind of tea used for making that. It is prepared with bicarbonate of soda, salt, milk, and cream (maləːy). It has a very pleasant color. šiːr' čaːy also is a typically Kashmiri tea, but not everyone likes it.

VII

Recently, some Kashmiris have started drinking Lipton tea. But even now, the favorite tea of Kashmiris is kəhvɨ. It is said that good kəhvɨ cannot be made without the samovar.

VIII

| | | |
|---|---|---|
| sama:va:r kar a:v kəši:ri yi vanun | ru:s | Russia |

čhu muškil. kəši:ri bagə:r čhu

sama:va:r ru:sas tɨ i:ra:nas manz

ti a:sa:n. kə:šri ča:yi čhu kə:šris

khə:sisɨy manz mazɨ yiva:n.

VIII

It is difficult to say when the samovar was first introduced into Kashmir. In addition to Kashmir, the samovar is also found in Russia and Persia. Kashmiri tea can only be enjoyed in a Kashmiri kho:s (cup).

# 40

misarma:n reš : nandɨr'oš

The Muslim rishis : Nandarishi

I

| | | |
|---|---|---|
| kəši:ri manz čhi mɨsarma:n tɨ hend' | | |
| hatɨbad'an vəriyan yagǰah ru:d'mɨt'. | yagǰah | together |
| kə:šr'an mɨsarma:nan p'aṭh čhu | | |
| hend'an hund asar p'o:mut tɨ hend'an | asar p'on | to be influenced |
| p'aṭh čhu mɨsarma:nan hund asar p'o:mut. | | |
| kəši:r čha h'əndusta:nas manz | | |
| akɨy titsh ǰa:y yeti mɨsarma:nan čha | | |
| 'pənḍith', tɨ 'baṭh' za:th. kə:šr'an | za:th | surname |
| hend'an tɨ mɨsarma:nan čhu ro:zɨnuk, | | |
| kh'anuk, vɔthɨnuk behnuk tɨ sõ:čɨnuk | vɔthun bihun | way of living |
| akh kha:s təri:kɨ. kəši:ri hɨnd' | | |
| su:ph' ti čhi aki kha:s təri:kɨk'. | su:ph' | sufis |

II

| | | |
|---|---|---|
| su:phi: khaya:l kithɨkan a:v kəši:ri | su:phi: khaya:l | Sufism |
| yi čha s'aṭha: zi:ṭh kath. əs' vano:vɨ | | |
| nɨ sɔ kath tɔhi yath kita:bi manz. | | |
| kə:šr'an su:ph'an manz čhi məhšu:r | | |
| səyid bulbul šah, səyid əli: | | |
| hamdə:ni:, mi:r mahmad hamdə:ni:. | | |
| dapa:n čhi ki kə:šr'an su:ph'an | | |
| p'aṭh čhu hend' khaya:luk tɨ darmuk | darɨm | religion |
| baḍɨ asar p'o:mut. nəti:ǰɨ sapud | nəti:ǰɨ | result |

I

For centuries the Hindus and Muslims in Kashmir have lived together. The Kashmiri Muslims have been influenced by the Hindus, and the Hindus have been influenced by the Muslims.

Kashmir is the only place in India where Muslims have surnames such as 'pandit' and 'bhat'. The Kashmiri Hindus and Muslims have a distinctive culture and way of living. Even the sufis of Kashmir are of a special type.

II

How Sufism came to Kashmir is a long story. We shall not discuss that story in this book. The famous sufis of Kashmir are Sayyid Bulbul Shah, Sayyid Ali Hamdani, and Mir Mohammad Hamdani. It is claimed that Hindu thought and religion greatly influenced Kashmiri sufis. The result was that

yi ki kəši:ri manz gəyi navi khaya:lɨk'
su:ph' pə:dɨ. kə̃h lu:kh čhi yiman
'mɨsarma:n reš' vana:n.

III

mɨsarma:n rešan manz čhu sa:rivɨy
khɔtɨ məhšu:r še:kh nu:r di:n. əmis
čhi kə:šir' baṭɨ tɨ mɨsarma:n mohbtɨ
tɨ yaztɨ sɨ:t' nandɨr'oš vana:n.
kə:šir' baṭɨ čhi əmis səhza:nand ti
vana:n.

nandɨ rešin' sama:d čha tsra:ri šəri:phas manz. yi čhu akh lɔkuṭ ga:m, na:ga:mi p'aṭhɨ pə̃:tsh mi:l du:r. ath samə:z p'aṭh po:š la:gni čhi hend' tɨ misarma:n dɔšivəy gatsha:n.

sama:d — shrine

IV

nandɨ r'oš kar o:s za:mut yi vanun čhu muškil. kə̃h čhi vana:n ki yi o:s truvahšath tɨ satɨsatɨtas manz kəymuh ga:mas manz za:mut. lu:kh čhi yiti vana:n ki laldedi o:s nandi r'oš dɔd čo:vmut. kəši:ri manz čhi nandɨ rešis mutlak ami bagə:r ti va:ryah kaṭhɨ məhšu:r.

dɔd ča:vun — to nurse

Kashmir produced sufis with a different outlook. Some people call these sufis "Muslim riši:s".

III

Among the "Muslim riši:s", the most famous riši: is Sheikh-nur-ud-din. Out of love and veneration, the Hindus and Muslims call him "nandɨr'oš". The Kashmiri Pandits also call him Sahzanand.

The shrine of Nandrishi is located in tsra:rišəriph (tsrarishariph). This is a small village about five miles from Nagam. Both Hindus and Muslims go to this shrine to offer flowers.

IV

It is difficult to say when Nandrishi was actually born. It is said by some that he was born in 1377 in a village called Kaimuh. People also say that Lalded nursed Nandrishi as a child. In addition to this, there are many other stories about him that are popular in Kashmir. Some

kə̆h kaṭhɨ a:san pazɨ tɨ kə̆h a:san lu:kav bana:vimatsɨ.

| | |
|---|---|
| bana:vun | to create |

V

nandɨrešnis mə:lis tɨ ma:ǰi mutlak ti čhi va:ryah kaṭhɨ məhšu:r. kə̆h čhi vana:n ki tim ə:s' tsu:r kərith tɨ ḍa:kɨ dith panun guza:rɨ kara:n. tami sɨ:t' o:s nandi r'oš baḍɨ dokhi:. magar kə̆h čhi vana:n nandɨ reš'un mo:l sala:r sanz o:s baḍɨ darma:tma:.

dapa:n čhi ki nandɨ r'oš dra:v gari yeli su trih vuhur o:s. əm' kər bahan vəriyan akis gɔphi manz tapas'a:. yi gɔph ə:s əkis ǰanglas manz yeti əmis khanɨ khə:trɨ ti o:s ni kha:s kə̆h me:la:n. yeli nandɨ r'oš tapas'a: kərith mɔkl'av, əm' kor kə:šr'an manz panɨn'an khaya:lan hund prača:r.

| | |
|---|---|
| mo:l | father |
| mə:ǰ | mother |
| dokhi: a:sun | to be unhappy |
| darma:tma: | pious, religious |
| tapas'a: karin' | to meditate |
| mɔklun | to end, to finish |
| prača:r karun | to propagate |

VI

va:ryah kə:šir' hend' tɨ mɨsarma:n bane:yi nandɨrešin' če:lɨ. yimav tro:v garɨba:r tɨ h'otukh ziya:ratsan manz ro:zun. yim ə:s' na s'un kh'ava:n

| | |
|---|---|
| če:lɨ | disciple(s) |

of these stories must be true, while others must have been created by the people.

V

Many stories are also told about Nandrishi's parents. Some say that his parents made a living by stealing and robbing, which made Nandrishi unhappy. But others say that his father, Salar Sanz, was a pious man.

It is said that Nandrishi left home when he was thirty years old. He meditated for twelve years inside a cave. This cave was in a forest where he could not get much to eat. When Nandrishi completed his meditation, he spread his ideas among the Kashmiris.

VI

Many Kashmiri Hindus and Muslims became Nandrishi's disciples. They renounced the world and took shelter in a ziya:rath. They gave up eating

na zana:nan sɨ:t' ro:za:n. siriph ə:s' yim ziya:rəts maz bihith panɨn' tapas'a: kara:n. yim reš yeli sɔrgas ə:s' gatsha:n, yiman ə:s' ziya:ratsan manz daphɨna:va:n. kə:šir' čhi yiman ziya:ratsan yazath kara:n tɨ preymɨ sa:n samə:zan p'aṭh po:š tra:va:n. yimɨ ziya:ratsɨ čha vuni ti kəši:ri manz mu:ǰu:d. zɨ məhšu:r ziya:ratsɨ čha ə:šimuka:mɨ tɨ anathna:gɨ. ə:šimuka:mɨ o:s ǰanak r'oš ro:zan tɨ anathna:gɨ o:s rešmo:l ro:za:n. sirinagras manz čha tre məhšu:r ziya:ratsɨ yiman manz baṭɨmo:l, ṭhagɨba:bɨsə:b tɨ rešpi:r ə:s' ro:za:n.

daphɨna:vun    to bury

yiman sa:rinɨy rešan manz čhu nandɨr'oš pəz'pə:ṭh' boḍ r'oš manɨnɨ yiva:n. tavay čhi əm'sɨnd' va:kh kə:šir' baḍɨ yaztɨ sa:n zevi p'aṭh h'ava:n

zevi p'aṭh h'on    to utter

meat and observed celibacy. They devoted themselves completely to meditation in their ziya:rath. On their death, these rishis were buried in their ziya:ratsɨ. Kashmiris have great reverence for these ziya:ratsɨ and devotedly go there to place flowers on the graves. These shrines are still found in Kashmir. Two well-known shrines are in Aishmukam and Anantnag. Janakrishi lived in Aishmukam, and Rishmol lived in Anantnag. There are three famous shrines in Srinagar. Batmal, Thagbab Sahib, and RishiPir lived in these.

Out of all these rishis, Nandrishi is considered outstanding. That is why his sayings are uttered by Kashmiris with great reverence.

# 41

Lald'ad

Granny Lalla



Lald'ad

(1355-?)

I

kəši:ri manz čhi s'aṭha: sa:d,
šə:yir tɨ masta:nɨ pə:dɨ sapɨd'mɨt'.
lal d'ad čha timan manz s'aṭha:
məhšu:r. kəši:ri manz čhi kẽh lu:kh
lal dedi šə:yir ma:na:n, kẽh čhis
sa:dɨba:y ma:na:n, kẽh čhis su:phi:,
yu:gi: ya: šav bəkhɨt ma:na:n. kẽh
kə:šir čhi əmis avta:r ti ma:na:n.
magar prath kãh kə:šur čhu lal dedi
da:na: ma:na:n. prath kə:šris čhi
kẽh lalɨ va:kh zevi p'aṭh. kə:šir
zaba:n čha lalɨ va:kav sɨ:t' bərith.

| | |
|---|---|
| šə:yir | poet(s) |
| masta:nɨ | mystic(s) |
| pə:dɨ sapdun | to be born |
| sa:dɨba:y | holy woman |
| su:phi: | sufi |
| yu:gi: | yogi |
| bəkhɨt | devotee |
| avta:r | avatar (incarnation of God) |
| da:na: | wise |
| lalɨva:kh | sayings of Lalla |

II

kə:šir' hend' tɨ mɨsarma:n čhi lalas
mohbtɨ sɨ:t' lalɨ mə:ǰ tɨ lal d'ad
vana:n. əmis čhi lalɨ yu:gi:šəri:
ti vana:n. kẽh lu:kh čhi əmis lalɨ
məts vana:n.

| | |
|---|---|
| d'ad | grandmother, or "Granny" |
| məts | mystic |

III

dapa:n čhi lal d'ad ə:s sanɨ
truvahšath tɨ pə̃:tsɨvanzahas manz
pã:drẽ:ṭhnɨ əkis baṭɨ garas manz

| | |
|---|---|
| pã:drẽ:ṭhan | Pandrethan (proper name) |
| z'avun | to be born |

I

Kashmir has produced many saints, poets and mystics. Among them, Lal Ded is very prominent. In Kashmir, some people consider her a poet, some consider her a holywoman and some consider her a *sufi*, a *yogi*, or a devotee of Shiva. Some even consider her an *avta:r*. But every Kashmiri considers her a wise woman. Every Kashmiri has some sayings of Lalla on the tip of his tongue. The Kashmiri language is full of her sayings.

II

Kashmiri Hindus and Muslims affectionately call her "Mother Lalla" or "Granny Lalla". She is also called "Lallayogeshwari". Some people call her Lalla, the mystic.

III

It is said that Lal Ded was born in 1355 in Pandrethan to a Kashmiri Pandit family. Even as

| | | |
|---|---|---|
| za:mɨts. lɔkɨča:rɨ p'aṭhɨ ə:s lal | lɔkɨča:r | period of child-hood or youth |
| d'ad s'aṭha: samɨǰda:r tɨ darma:tma:. | | |
| yeli lal bah vəriš ə:s, əmis korukh | samɨǰda:r | wise |
| khã:dar. əm'sind' və:riv' ə:s' põ:prɨ | darma:tma: | religious-minded |
| ro:za:n. və:riv'av kor əmis | khã:dar karun | to marry |
| padma:vəti: na:v. lal dedi ə:s haš | və:riv' | in-laws |
| badɨ krɨ:r. tami d'ut nɨ əmis zãh | haš | mother-in-law |
| sɔkh. vana:n čhi ki lal dedi hɨnz | krɨ:r | cruel |
| haš ə:s lal dedi hɨndis batɨ tha:las | sɔkh d'un | to give joy |
| manz akh kən' thava:n. tath p'aṭhɨ | | |
| ə:s batɨ vahra:va:n yuth yi ba:sihe: | vahra:vun | to spread |
| ki lal dedi m'u:l bərith batɨ | | |
| tha:l. lal ə:s bɔčhihəts ro:za:n | bɔčhihəts | hungry, starved |
| magar šaka:yath ə:s nɨ zãh kara:n. | šaka:yath karɨn' | to complain |
| lal dedi hund h'uhur o:s baḍɨ ǰa:n. | h'uhur | father-in-law |
| su o:s əmis račha:n. magar haši ə:s | račhun | to be affectionate |
| pare:ša:n kərmɨts. sɔ ə:sɨs barthahas | barthah | husband |
| ti kan bara:n. lal dedi o:s na | kan barɨn' | to poison the ears (of someone), in the sense of 'to prejudice' |
| barthahsund sɔkh na hašihund sɔkh. | | |

IV

| | | |
|---|---|---|
| yeli lal d'ad šatvuh vəriš və:ts ami | | |
| tro:v grahast tɨ yi bane:yi šav | grahast | family life |
| bəkhɨt. yi ə:s de:va:nɨ hiš vati vati | de:va:nɨ | mad person |
| nangɨ phe:ra:n. | nangɨ | naked |

a child, Lalla was wise and religious-minded. When Lalla was twelve years old, she was married. Her in-laws lived in Pampur. The in-laws gave her the name Padmavati. Her mother-in-law was very cruel. She never gave her any peace. It is claimed that her mother-in-law used to put a stone on Lalla's plate (<u>tha:l</u>). She would then cover the stone with rice so that people would get the impression that Lalla had a plateful of rice. Lalla would remain half fed, but would never complain about her mother-in-law. Her father-in-law was a good man and he was kind to her, but her mother-in-law made her miserable. She would even speak ill of Lalla to her husband. Poor Lalla knew no happiness either with her husband or with her mother-in-law.

IV

When Lalla was twenty-six she renounced the family and became a devotee of Shiva. Like a mad person, she would go around naked.

yi bane:yi sid siri:kə̃:ṭhɨn' šeš. van' ə:s yi siriph sa:dan tɨ pi:ran sɨ:t' ro:za:n. əmis ə:s' nɨ zana:nɨ tɨ marɨd alag ba:sa:n. yi ə:s vana:n ki me vuč́h nɨ vuni kãh <u>marɨd</u>, tavay čhas bɨ nangɨ phe:ra:n. magar yeli ami šah hamda:n vuč́h yi ru:z tsu:ri tɨ vonun:
"me vuč́h <u>marɨd</u>, me vuč́h <u>marɨd</u>."

| | |
|---|---|
| sid siri:kə̃:ṭh | Sidh Srikanth (proper name) |
| šeš | disciple |
| pi:r | saint |
| marɨd | man |
| vuni | yet |
| šah hamda:n | a well-known Muslim saint of Kashmir |
| tsu:ri ro:zun | to hide oneself |

V

lal d'ad k'a:zi čha kəši:ri manz məhšu:r? lal d'ad ə:s anpaḍ magar yi ə:s da:na:. lal dedi hɨnd' va:kh čhi da:nə:yi: sɨ:t' bərith. yiman va:kan manz čhu lal dedi zindɨgi:, yu:g, bagɨva:n, darɨm tɨ a:tma:, prath či:zas p'aṭh v'atsa:r kormut. lal dedi hɨnzɨ pratsɨ čha prath kə:šris zevi petis p'aṭh.

| | |
|---|---|
| anpaḍ | illiterate |
| zindɨgi: | life |
| yu:g | yoga |
| bagɨva:n | God |
| v'atsa:r karun | to ponder (over) |
| pratsh | riddle |
| p'ot | tip |

VI

lal dedi hɨndi marnuk asli: tə:ri:kh čhu nɨ mo:lu:m. dapa:n čhi ki yi moyi vejibra:ri. lal dedi hi: insa:n

| | |
|---|---|
| asli: | actual, exact |
| mo:lu:m a:sun | to be known |
| marun | to die |
| vejibro:r | Bijbihara (proper name) |

She became a disciple of Sidh Srikanth. She would only keep the company of _sadhus_ and _pi:rs_. She did not think in terms of men and women. She would claim that she had yet to encounter a _man_, and that is why she went about naked. But when she saw Shah Hamdan, she hid herself saying:
"I saw a _man_, I saw a _man_."

V

Why is Lalla so famous in Kashmir? She was illiterate, but she was wise. Her sayings are full of wisdom. In these sayings, she dealt with everything from life, yoga, and God to _dharma_ and _a:tma:_. Her riddles are on the lips of every Kashmiri.

VI

The exact date of Lalla's death is not known. It is claimed that she died in Bijbehara (_vejibro:r_).

čhinɨ asli: mara:n. lal d'ad čha
panɨn'an va:kan manz tɨ kə:šr'an hɨnd'an dilan manz zindɨ.

| | |
|---|---|
| panun | one's (own) |

VII

lal dedi hɨnd' va:kh čhi lag bag zɨ hath. yath kita:bi manz pəriv toh' lal dedi hɨnd' kĕh va:kh.

People like Granny Lalla do not really die. Lal Ded is alive in her sayings and in the hearts of Kashmiris.

VII

The sayings of Lalla number around two hundred. In this book you will read some of her sayings.

# 42

habɨkho:tu:n

Habba Khatun




habɨkho:tu:n

(16th Century)

I

lal dedi dit' kə:šri zabə:n' bəkhti: tɨ g'a:nɨk' va:kh. magar habɨkho:tu:ni gev' lo:lɨk' tɨ mohbtɨk' gi:t.

habɨkho:tu:n ə:s tsəndrɨha:r ga:mas manz šurə:himi sədi: manz pə:dɨ sapɨzmɨts. əmis o:s lɔkɨča:ruk na:v zu:n. yi ə:s pale:mɨts kongɨḍu:r'an manz tɨ bo:ni šehǰa:ras tal. yi ə:s nɨ a:mɨts pa:lni bilkul əkis grɨ:s' ko:rihɨnd' pə:ṭh'. ami o:s ga:mɨkis mo:lviyas niš parun le:khun ti hečhmut. lɔkɨča:rɨ kor əmis mə:l' əkis grɨ:s' kəṭis sɨ:t ne:thɨr. magar yi anpaḍ grɨ:s'koṭ h'oknɨ zu:ni khoš thəvith, əmisɨndi dilɨk' arma:n samǰith. lal dedi hɨndi: pə:ṭh' sapɨz zu:n baḍɨ gamgi:n. lali a:v və:ra:g tɨ dra:yi gari; zu:ni d'ut grɨ:s' kəṭis khɔlah tɨ hetin kə:šris manz gi:t g'avɨn'.

| | |
|---|---|
| g'a:n | knowledge, wisdom |
| lo:l | longing |
| tsəndrɨha:r | Chandrahar (proper name) |
| sədi: | century |
| palun | to grow up |
| grɨ:s' ku:r | peasant girl |
| mo:lvi: | mullah, maulvi |
| hečhun | to learn |
| ne:thɨr karun | to marry |
| anpaḍ | illiterate |
| arma:n | longings |
| samǰun | to understand |
| gamgi:n | sad |
| khɔlah d'un | to divorce |

II

zu:n ə:s bo:ni tsha:yi bihith g'ava:n a:sa:n. aki doh o:s apə:r' yu:suph šah čak guris k'ath šika:r gindɨni

| | |
|---|---|
| tsha:y | shade |
| šika:r gindun | to hunt |

I

Lal Ded contributed the vaks of devotion and wisdom to the Kashmiri language. Habba Khatun, on the other hand, sang songs of love and romance.

Habba Khatun was born in the village of Chandrahar in the sixteenth century. In her earlier days, she was called Zoon (the Moon). She grew up in the midst of the saffron fields and in the shade of the chinar trees. She was not raised as a typical peasant girl. She had learnt how to read and write from the village moulvi. At an early age her father married her to a peasant boy. But this illiterate peasant boy could not keep Zoon happy. He could not understand the longings of her heart. Just like Lal Ded, Zoon also was sad. Lalla became desperate and left her home. Zoon divorced her husband and started singing songs in Kashmiri.

II

Zoon used to sing in the shade of a chinar tree. One day Yusuph Shah Chak was out hunting that way on horseback. He happened

dra:mut. yi a:v apə:ri: yet'ath zu:n ə:s bo:ni tal g'ava:n. əm' bu:z' zu:ni hɨnd' gamɨbərith tara:nɨ. yi gav əmis vučhini. zu:ni hɨnz khu:bsu:rti: vučhith gav su ru:zith. yuthuy yiman əčh me:ǰi yiman gav akh əkis sɨ:t' mohbath. patɨ kor zu:ni tɨ yu:suph šahan ne:thɨr. ami badɨlo:v na:v tɨ yi bane:yi habɨkho:tu:n.

| | |
|---|---|
| gam | sorrow |
| tara:nɨ | song |
| ru:zith gatshun | to be stunned |
| əčh me:lni | to come face to face |
| akh əkis sɨ:t' | with each other |
| badɨla:vun | to change |

III

habɨkho:tu:ni d'ut kə:šri šə:yri: 'lo:l'. lo:l čhu lagbag angri:zi: 'lirik' h'uh. ath manz čhu akh s'aṭha: tshoṭ khaya:l a:sa:n. yi čhu səngi:tɨ tɨ pre:mɨ bərith a:sa:n.

| | |
|---|---|
| lo:l | lyric |
| lirik | lyric |
| səngi:t | music |

IV

habɨ kho:tni thov yu:suph šah čak athas manz. yim bə:ts zɨ ə:s' s'aṭha: khɔš tɨ yu:suph šah ban'av kəši:ri hund ra:zɨ ti.

yiman dɔn bə:tsan hɨnz khoši: ru:z nɨ z'a:dɨ ka:las. akbarɨ sund dabdabɨ gav šəru: dili. tɨ təm' bulo:v

| | |
|---|---|
| athas manz thavun | to keep under one's control |
| zɨ bə:ts | couple |
| dabdabɨ | control, rule |

to pass the place where Zoon was singing under the chinar tree. He heard her melancholic melodies, and went to look at her. He was stunned by her beauty. As soon as their eyes met, they fell in love. Later, Zoon and Yusuph Shah were married. She changed her name and became Habba Khatun.

III

Habba Khatun introduced lol to Kashmiri poetry. lol is more or less equivalent to the English 'lyric'. It conveys one brief thought. It is full of melody and love.

IV

Habba Khatun kept Yusuph Shah under her control. The couple was very contented, and Yusuph Shah became the ruler of Kashmir.

Their happiness did not last long. Akbar came into prominence in Delhi, and he called Yusuph Shah there. In 1579,

yu:suph šah dili. yi gav majbu:r tɨ pandah šath tɨ kunɨši:tas maz p'av əmis dili gatshun. dili manz kor akbaran yu:suph šah kə:d. yi thovukh biha:ras manz əkis kə:dkha:nas manz band. bičə:r habɨkho:tu:n gəyi yu:suphšahas niš ǰudah.

| | |
|---|---|
| majbu:r gatshun | to be compelled |
| kə:d karun | to arrest |
| biha:r | the state of Bihar (in India) |
| kə:dkha:nɨ | prison |
| band thavun | to keep in prison |
| ǰudah gatshun | to be separated |

V

habɨkho:tu:ni hɨnd' gi:t čhi judə̃:yi: hɨndi dɔkhɨ sɨ:t' bərith. dapa:n čhi habɨkho:tu:ni kor kə:šris manz 'lo:l' šoru:. əmis patɨ a:yi arnima:l, tami ti gev' baḍɨ dɔkhɨ bərith lo:l.

| | |
|---|---|
| arnima:l | Arnimal (Kashmiri poetess) |

Yusuph Shah was compelled to go to Delhi. In Delhi, Akbar arrested him. He was kept in prison in Bihar. Poor Habba Khatun was separated from Yusuph Shah.

V

The songs of Habba Khatun are full of the sorrow of separation. It is claimed that Habba Khatun introduced the lol into the Kashmiri (language). After her came Arnimal who also sang mournful lyrics.

# 43

gula:m ahmad 'məhju:r'

Gulam Ahmad 'Mahjoor'




gula:m ahmad 'məhju:r'

(1885-1952)

I

kə:šr'an šə:yran manz čha məhǰu:ras akh kha:s ǰa:y. məhǰu:r čhu dɔyav či:zav khə:trɨ kha:s məhšu:r. akh yi ki əm' on kə:šri šə:yri: manz nov təri:kɨ. dovum yi ki əm' on kə:šri sə:yri: manz nov khaya:l.

məhju:ran li:kh' kə:šris manz a:zə:di: tɨ tarki: hɨnd' gi:t. yimav gi:tav sɨ:t' gəyi šong'mɨt' kə:šir' huša:r. yi a:v nəv a:va:z tɨ nov le:khnuk təri:kɨ h'ath.

məhju:r o:s mohbtuk tɨ milɨtsa:ruk šə:yir. yi o:s goḍɨ siriph preymɨk' gi:t le:kha:n. magar əm' li:kh' a:zə:dihɨnd' zo:rda:r gi:t ti.

| | |
|---|---|
| šə:yri: | poetry |
| təri:kɨ | style, form |
| khaya:l | thought |
| tarki: | progress |
| gi:t | song(s) |
| šong'mɨt' | sleeping |
| huša:r gatshun | to wake up |
| a:va:z | voice |
| le:khnuk təri:kɨ | style of writing |
| milɨtsa:r | communal harmony |
| preyam | love |
| zo:rda:r | powerful, forceful |

II

məhju:run asli: na:v o:s gula:m ahmad. magar šə:yri: karnɨ khə:trɨ thov əm' 'məhju:r' na:v. məhju:r o:s za:mut ardahšath tɨ pə̃:tsɨši:tas manz m'ətrɨga:mas manz. əm' čhi pha:rsiyas tɨ ordu:has manz ti šə:yri: kərmɨts.

| | |
|---|---|
| m'ətrɨga:m | Metragam (proper name) |
| pha:rsi: | Persian (language) |
| ordu: | Urdu |
| šə:yri: karɨn' | to write poetry |

I

Mahjoor has a place of honor among the poets of Kashmir. He is especially noted for two things. First, he introduced a new style into Kashmiri poetry. Second, he introduced a new thought into Kashmiri poetry.

Mahjoor wrote poems of freedom and progress in Kashmiri. These songs awakened the sleeping Kashmiris. He came with a new voice and a new (literary) form.

Mahjoor was a poet of love and communal harmony. In his earlier days, he used to write only love poetry, but (later) he also wrote forceful poems about freedom.

II

Mahjoor's real name was Ghulam Ahmad. But as a poet, he adopted the pen name 'Mahjoor'. He was born in eighteen hundred and eighty-five in Metragam. He has written poetry in Persian and Urdu as well.

III

məhju:r o:s kəši:ri manz akh paṭhvə:r'. sarkə:ri: ka:mi sɨ:t' sɨ:t' o:s yi kə:šris manz šə:yri: ti kara:n. məhju:ran čhapa:vɨno:v goḍɨn'uk kə:šur gi:t kunɨvuh šath tɨ ardahas manz. ami patɨ kər əm' siriph kə:šris manz šə:yri:. əm'sɨnd' gi:t gəyi s'aṭha: məhšu:r. yi o:s le:kha:n mohbtas p'aṭh, milɨtsa:ras p'aṭh, sama:ǰsuda:ras p'aṭh tɨ kə:šr'an hɨnzi burɨ ha:lɨts p'aṭh. məhju:ran li:kh' gi:t javə:ni: p'aṭh, niša:t ba:gɨk'an po:šan p'aṭh, grɨ:s' ko:ri p'aṭh, ba:gva:nas p'aṭh, po:šinu:las p'aṭh tɨ a:za:d kəši:ri p'aṭh. ami vakhtɨ ə:s' nɨ yith' tara:nɨ kə:šri šə:yri manz mu:ǰu:d. yim tara:nɨ dit' asi məhju:ran. məhju:rɨn' kẽh gi:t čhi yath kita:bi manz. tim pəriv toh' brõ:ṭh kun.

| | |
|---|---|
| paṭhvə:r' | Hindi-Urdu, patva:ri: |
| čhapa:vɨna:vɨn' | to cause to be printed, to cause to be published |
| sama:ǰsuda:r | social reform |
| burɨ | bad |
| ha:lath | plight |
| ǰavə:ni: | youth |
| grɨ:s' ku:r | peasant girl |
| ba:gva:n | gardener |
| po:šinu:l | golden oriole |
| tara:nɨ | song |
| mu:ǰu:d a:sun | to be found |

IV

məhju:r o:s satɨhə:ṭh vuhur yeli yi

III

Mahjoor worked as a patwa:ri: (pathvə:r') in Kashmir. Along with his official duties, he used to write poetry in Kashmiri. Mahjoor had his first Kashmiri poem published in 1918. After this, he composed poetry only in Kashmiri. His songs became very popular. He wrote on such topics as love, communal harmony, and social reform, and also wrote on the plight of the Kashmiris. He wrote about youth, the flowers of Nishat Garden, a peasant girl, a gardener, the golden oriole, and a Free Kashmir. At that time, such songs were unknown in Kashmiri poetry. It was Mahjoor who gave these to us. There are some poems of Mahjoor in this book, you will read them later.

IV

Mahjoor was sixty-seven years old

kunɨvuhšath tɨ duvanzahas manz gav sɔrgas. məhju:rni marnɨ sɨ:t' gav kə:šri zabə:n' tɨ šə:yri: s'aṭha: nɔkhsa:n. magar əm'sɨnd' gi:t čhi prath kə̃:šri sɨnzi zabə:n' p'aṭh. yimav sɨ:t' ro:zi məhǰu:run na:v amar.

| | |
|---|---|
| sɔrgas gatshun | to die |
| marun | to die |
| nɔkhsa:n | loss |
| amar ro:zun | to live forever, to become immortal |

when he passed away in 1952.

The death of Mahjoor was a great loss to both the Kashmiri language and (Kashmiri) poetry. But, Mahjoor's songs are still on the lips of every Kashmiri. Through these songs, his name will live forever.

# 44

zindɨko:l 'ma:sṭarji:'

Zinda Koul 'Masterji'



zindɨko:l 'ma:sṭarji:'

(1884-1965)

I

pənḍith zindɨko:l čhu kəši:ri hund
akh məhšu:r šə:yir. kəši:ri manz
ə:s' pənḍith zindɨko:las panɨn'
če:lɨ tɨ do:st 'ma:sṭarji:' vana:n.
əmis p'av ma:sṭarji: amikin' na:v
tik'a:zɨ yi o:s soku:las manz tɨ gari
va:ryahan kə:šr'an parna:va:n.
sanɨ kunvuhšath tɨ pə̃:tsɨhə:ṭhɨkis
vandas manz gav yi jemi sɔrgɨva:s.

| | |
|---|---|
| do:st | friend(s) |
| amikin' | because (of this) |
| parna:vun | to teach |

II

gɔḍɨ gɔḍɨ o:s nɨ ma:sṭarji:
kə:šrisɨy yo:t manz le:kha:n. yi
o:s pha:rsiyas, hendiyas tɨ ordu:has
manz ti šə:yri: kara:n. ma:sṭarjiyin'
šə:yri: čha yiman tsɔšɨvɨni: zaba:nan
manz čhape:mɨts. magar əm' bano:v
na:v kə:šris manz šə:yri: karnɨ sɨ:t'.

| | |
|---|---|
| gɔḍɨ gɔḍɨ | at first, in the beginning |
| yo:t | only |
| hendi: | Hindi |
| tsɔšɨvɨy | all four |
| čhapun | to be printed, to be published |
| na:v bana:vun | to make one's name |

III

kə:šris manz čha əm'sɨnz məhšu:r kita:b
<u>samran</u> . yi kita:b čhape:yi gɔḍɨ
de:vɨna:griyas manz patɨ čhapa:vɨnə:v
yi sarka:ran pha:rsi: lipi: manz. ath

| | |
|---|---|
| de:vɨna:gri: | Devanāgrī script |

I

Pandit Zinda Koul is a well-known poet of Kashmir. In Kashmir, his students and friends used to call him 'Masterji'. He came to be called 'Masterji' because he used to teach many Kashmiris, both in school as well as at his home. He died in Jammu in the winter of 1965.

II

In the beginning 'Masterji' did not write in only Kashmiri. He wrote poetry in Persian, Hindi, and Urdu, as well. Masterji's poetry has been published in all these four languages. However, he made his name by writing in Kashmiri.

III

His well-known book in Kashmiri is Samran. It was first published in Devanagari, and later the government had it printed in the

kita:bi p'aṭh d'ut h'əndusta:nči
sa:hit' eke:ḍəmi: pənḍith zindɨko:las
pə̃:tsh sa:s rɔpyi yana:mɨ. yi yanamɨ
m'u:l ma:sṭarjiyas kunɨvuh šath tɨ
šuvanzahas manz.

| | |
|---|---|
| lipi: | script |
| sa:hiti eke:ḍəmi: | Sahitya Academy |
| yana:mɨ | prize, award |

IV

ma:sṭarjiyas a:yi zindɨgi: manz
s'aṭha: muškila:th. yi o:s s'aṭha:has
ka:las əkis soku:las manz parna:va:n.
tamipatɨ o:s yi əkis mo:mu:li: klərkɨ
sɨnz kə:m kara:n.

| | |
|---|---|
| muškila:th | difficulties |
| mo:mu:li: | ordinary |

V

ma:sṭarjiyan kor kunɨvuhšath tɨ
dɔyitə:ǰihas manz kə:šris manz le:khun
šoru:. kə:šris manz l'u:kh əm' kha:skar
bəkhti: tɨ šə̃:ti: p'aṭh. əm'sɨnzi
šə:yri: p'aṭh čhu laldedihund tɨ
parma:nandun s'aṭha: asar p'o:mut.
ma:sṭarjiyin' kavita: <u>majbu:ri:</u> pəriv
toh' yath kita:bɨ manz.

| | |
|---|---|
| bəkhti: | devotion |
| šõ:ti: | peace |
| asar p'on | to be influenced |

VI

ma:sṭarji: o:s šə:yri: siriph dil
bəhla:vnɨ khə:trɨ kara:n. za:nan və:l'

| | |
|---|---|
| za:nanvo:l | (one) who knows |

Persio-Arabic script. The Sahitya Academy of India gave Pandit Zinda Koul an award of five thousand rupees for this book. Masterji received this award in 1956.

IV

Masterji had to face many difficulties in his life. He was a school teacher for a long time. After that, he worked as an ordinary clerk.

V

Masterji started writing in Kashmiri in 1942. In his Kashmiri poetry, he has written primarily on devotion and peace. His poetry was greatly influenced by Lal Ded and Parmanand. In this book you will read his poem majbu:ri: (Compulsion).

VI

Masterji composed poetry only for (his own) pleasure. Those who know

čhi vana:n ki ma:sṭarjiyan kər ordu: tɨ hcndi: khɔtɨ ǰa:n šə:yri: kə:šris manz. ma:sṭarjiyan kor kəši:ri hɨndis məhšu:r šə:yir parma:nandɨni kavita:yan angrɨziyas manz tarǰamɨ. timɨ kavita:yi čhi tren jildan manz čhape:mtsɨ. ma:sṭarji:ni marnɨ sɨ:t' gav kə:šri šə:yri: baḍɨ nɔkhsa:n.

| | |
|---|---|
| kavita: | poetry |
| tarǰamɨ | translation |
| ǰild | volume |

say that Masterji's poems in Kashmiri were better than those in Hindi and Urdu. Masterji translated the poems of the famous Kashmiri poet Parmanand into English. These poems have been published in three volumes. Kashmiri poetry suffered a great loss upon Masterji's death.

# 45

di:na: na:th 'nə:dim'

Dina Nath 'Nadim'




di:na: na:th 'nə:dim'

(1916- )

I

məhju:r tɨ ma:sṭarji:ni marnɨ sɨ:t'
gav kə:šri šə:yri: hund akh do:r
khatɨm. magar nə:dimɨ sɨnzi šə:yri:
sɨ:t' gav akh nov do:r šoru:. kəh
lu:kh čhi yiti vana:n ki kə:šri
sə:yri: čhu azkal su do:r čala:n
yath nə:dimɨsund do:r vanɨnɨ yiyi.
nə:dim čhu van' tsuvanzah
vuhur. yi čhu kunɨvuhšath tɨ ardahas
manz siri:nagrɨ pə:dɨ sapudmut.
nə:diman vučh lɔkča:rɨ s'aṭha:
gəri:bi:. əmis mu:d lɔkča:rɨ mo:l.
patɨ roč̌h yi ma:ǰi kuni:zani.
əm'sɨnzi ma:ǰi čhu əmis p'aṭh baḍɨ
asar tro:vmut. sɔ ə:s anpaḍ magar
s'aṭha: bɔdima:n. yəndɨr kata:n
kata:n ə:s sɔ nə:dimas lal dedi hɨnd'
va:kh bo:zɨna:va:n.

| | |
|---|---|
| do:r | phase |
| vanɨnɨ yun | to be called, to be termed |
| pə:dɨ sapdun | to be born |
| mo:l | father |
| račhun | to raise, to bring up |
| kunizani (fem.) | by herself |
| asar tra:vun | to influence |
| bɔdima:n | wise |
| yəndɨr | spinning wheel |
| katun | to spin |

II

nə:diman por s'aṭha: gəri:bi: tɨ
sakhti: manz. əm' kor kunɨvuhšath
tɨ teyitə:ǰihas manz B.A. pass.

| | |
|---|---|
| sakhti: | hardship |

I

The death of Mahjoor and Masterji closed one phase of Kashmiri poetry. With Nadim's poetry, a new phase was introduced. Some people claim that Kashmiri poetry is currently passing through an era which may be termed "the Nadim era".

Nadim is fifty-four years old. He was born in Srinagar in 1918.

Nadim grew up in poverty. His father died when he was a child, and his mother raised him by herself. His mother had a great influence on him. She was illiterate, but very wise. While working at the spinning wheel, she would recite Lal Ded's sayings to Nadim.

II

Nadim pursued his studies in great poverty and hardship. He received his B.A. degree in 1943 and obtained

kunɨvuhšath tɨ satɨtə:ǰihas manz kər əm' B.T. digri: hə:sil.

lɔkča:rɨ p'aṭhɨ o:s nə:dimas siya:sath, a:zə:di: tɨ nav'an khaya:lan hund šo:kh. əmis p'aṭh o:s bagat singn'an khaya:lan hund ti kə:phi: asar p'o:mut. yimav khaya:lav sɨ:t' čha əm'sɨnz šə:yri: bərith.

nəmu:nɨ vučhiv:

| | |
|---|---|
| digri: | degree |
| hə:sil karun | to obtain |
| siya:sath | politics |
| nəv' khaya:l | new ideas |
| bagat sing | Bhagat Singh |
| asar p'on | to be influenced |

dazakh tɨ la:lɨza:r zan
grazakh tɨ a:bɨša:r zan,
tsɨ na:r čhukh, ala:vɨ čhukh
tsɨ ya:vɨnuk ǰala:vɨ čhukh,
tsɨ ne:r koh tɨ ba:l tshaṭh
tupha:n tul, tupha:n ban.

b'a:kh nəmu:nɨ čhu:

mozdu:rɨ sɨndis hə:silas
zarda:r kar'a: tsu:r?
tuli k'a:zi gulan gu:rɨ kərith
mə̃:čh tulɨr yu:r?

III

nə:diman kər' kə:šri šə:yri: manz nəv' nəv' təri:kɨ istima:l. yi o:s

his B.T. degree in 1947.

From his childhood, he was interested in politics, freedom and progressivism. He was deeply influenced by the ideas of Bhagat Singh. His poetry is full of these ideas. The following is illustrative:

Burn and burn like a colorful field of la:lɨza:r!
Roar and roar like a waterfall!
You are fire
A furious fire of burning youth
Come out
And cross the hills and dales
    Raise a storm!
    Be a storm!

Another specimen is:

Why should the share of a laborer
be taken by a capitalist?
Why should a honey bee
circle the flowers and take away their honey?

III

Nadim introduced various poetic styles into Kashmiri. He was the

goḍɨn'uk kə:šur šə:yir yem' blẽ:kvərs l'u:kh. bɨ g'avɨ nɨ az čhu am'uk akh ǰa:n nəmu:nɨ.

| | |
|---|---|
| goḍɨn'uk | first |
| blẽ:kvərs | blank verse |

nə:diman kər goḍɨ šə:yri: angri:ziyas, hendiyas tɨ orduhas manz. magar van' čhu nə:dim siriph kə:šris manz šə:yri: kara:n. panɨni šə:yri: manz čhi nə:diman kə:šɨr zaba:n baḍɨ naza:kəts tɨ kə:ri:gəri: sa:n istima:l kərmɨts. kəši:ri hɨnz khu:bsu:rti: tɨ gəri:bi: čhi əm' šə:yri: manz prath ǰa:yi hə:vmɨts. yath kita:bi manz pəriv toh' dal hã:zni hund vatsun. yi čhu nə:dimɨni kə:rigəri:hund akh ja:n nəmu:nɨ. b'a:kh nəmu:nɨ vučhiv:

| | |
|---|---|
| naza:kath | delicacy, grace |
| kə:ri:gəri: | craftsmanship |
| istima:l karun | to use |
| vatsun | song |

obrɨ lambukha: akh čhu
hə:ra:n yi:rɨ go:mut zu:n h'ath,
vugrɨ ṭi:rah ka:lɨči:
phək'ra:ni zan pu:tsi lŏ:či k'ath

IV

nə:diman čha 'pho:k staylas' manz ti šə:yri: kərmɨts. ath šə:yri: manz

| | |
|---|---|
| pho:k stayl | folk style |

first Kashmiri poet to write in blank verse. bɨ g'avɨnɨ az, "I Shall Not Sing Today", is a good example of it.

In the beginning, Nadim composed poetry in English, Hindi, and Urdu. But now he writes only in Kashmiri. Nadim has used the Kashmiri language in his poetry with great grace and craftsmanship. He has depicted the beauty and the poverty of Kashmir in all of his poetry. In this book you will read dal hã:zni hund vatsun "The Song of a Boatwoman from Dal Lake". It is a good example of Nadim's craftsmanship. The following is another example:

A lost stray cloud
Floating aimlessly with the moon
As if a beggar woman holds a leftover lump of watery rice
In the corner of her headcover.

IV

Nadim has also composed poetry in the folkstyle. In these folk poems, he has portrayed the dreams

| | | |
|---|---|---|
| čhi nə:diman kəšr'an hɨnd' kha:b tɨ | kha:b | dream(s) |
| arma:n hə:v'mɨt'. nəmu:nɨ vučhiv: | arma:n | longings |

ya: ša:hi hamda:n,
ya: ša:hi hamda:n;
əs' čha: insa:n,
kəm' dopuy insa:n;
buthi čhuy, vandɨ čhuy,
khə:li: čandɨ čhuy
be paš khopɨra:,
tath ti vasi kur'k'ah:
tse ti k'ah
tɨ me ti k'ah
ya: ša:hi hamda:n
ya: ša:hi hamda:n

| | |
|---|---|
| vandɨ | winter |
| khə:li: | empty |
| čandɨ | pocket |
| be | without |
| paš | roof |
| khopɨr | a hovel, hut |
| kurɨk' vasɨn' | to be attached |

V

nə:dim o:s va:rya:han vəriyan hendu: hay soku:las manz parna:va:n. a:zə:di: patɨ bano:vukh yi so:šal eǰuke:šan ḍipa:rṭmenṭas manz əsiṭanṭ ḍar'akṭar. kunɨvuh šath tɨ akɨsatɨtas manz m'u:l əmis ru:sɨki tarphɨ nəhru: yana:mɨ. nə:dim čhu sa:hit' eke:dəmi: hund membar ti

| | |
|---|---|
| hendu: | Hindu |
| hay | high |
| bana:vun | to appoint |
| so:šal | social |
| eǰuke:šan | education |
| ḍipa:rṭmenṭ | department |
| əsisṭant | assistant |
| ḍar'akṭar | director |

and longings of Kashmiris. The following is illustrative:

> ya: ša:hi hamda:n,
> ya: ša:hi hamda:n.
> Are we human?
> Who says human!
> The winter is ahead of us
> The pocket is moneyless
> The hovel is roofless
> And the law is chasing us
> Do you care?
> I don't care!
> ya: ša:hi hamda:n,
> ya: ša:hi hamda:n.

V

For several years Nadim taught at the Hindu High School. After independence, he was appointed the Assistant Director of Social Education. In 1971, the Russian government gave him the Nehru award. He has also been a member of the Sahitya Academy. He has travelled to Russia,

ru:dmut. yi čhu ru:s, či:n tɨ beyan mulkan ti ph'u:rmut.

nə:dimas p'aṭh čhu kəm'u:nizmuk tɨ tarki: pasand le:khɨkan hund s'aṭha: asar p'o:mut.

kəši:ri hɨnzi a:zə:di: manz čhu əm'sɨnzi šə:yri: baḍɨ madath d'utmut. nə:diman l'u:kh kə:šri zabə:n' manz goḍɨn'uk 'o:pera:' bombur tɨ yəmbɨrzal.

əz'k'an ǰava:n kə:šr'an šə:yran p'aṭh čhu nə:dimsund s'aṭha: asar p'o:mut. nə:dim čhu azkal ti kə:šri šə:yri: manz le:khnɨk' nəv' nəv' təri:kɨ istima:l kara:n. kə:šri šə:yri: manz čhu vuni nə:dim sundɨy do:r čala:n.

| | |
|---|---|
| ru:s | Russia |
| membar | member |
| či:n | China |
| mulɨkh | country |
| kəm'u:nizm | communism |
| phe:run | to travel |
| tarki: pasand | progressive |
| o:pera: | opera |
| bombur | bumblebee |
| yəmbɨrzal | narcissus |

China, and some other countries as well, Nadim has been greatly influenced by communism and by progressive writers.

His poetry has contributed to Kashmir's struggle for freedom. Nadim also wrote the first opera in the Kashmiri language, entitled, bombɨr tɨ yəmbɨrzal "The Bumblebee and the Narcissus".

Nadim has greatly influenced the young Kashmiri poets of today. Even today, he tries new styles of composing poetry in Kashmiri. Kashmiri poetry is still going through the Nadim era.

# VIII

## POEMS

kәh kә:šir' šә:yir

lal d'ad

habɨ kho:tu:n

gula:m ahmad 'mәhju:r'

zindɨ ko:l 'ma:sṭarji:'

di:na:na:th 'nә:dim'

# 46

šeyitə:ǰihim sabakh : pə̃:tsh lalɨva:kh

Lesson Forty-Six : lald'ad

I

a:yas vate: gəyas nɨ vate:
suman sɔthimanz lu:sum doh
čandas vučhum tɨ ha:r nɨ ate:
na:vɨ ta:ras dimɨ k'ah bo: ?

II

lal bɨ dra:yas lo:lɨ re:
tsha:nḍa:n lu:sum den k'oh ra:th
vučhum panḍith panɨni gari
suy me roṭmas nečhtɨr tɨ sa:th.

III

tanthɨr gəl' tay manthɨr motsi:
manthɨr gəl' tay motsuy tseth
tseth gol tay kə̆h ti na: kune:
šunes šun'ah mi:lith gav.

# Five Sayings of Lalla

Lal Ded

I

By a way I came, but I went not by the way.
While I was yet on the midst of the embankment
with its crazy bridges, the day failed for me.
I looked within my poke, and not a cowry came to hand
(or, _atē_, was there).
What shall I give for the ferry-fee?

(Translated by G. Grierson)

II

Passionate, with longing in mine eyes,
Searching wide, and seeking nights and days,
Lo! I beheld the Truthful One, the Wise,
Here in mine own House to fill my gaze.

(Translated by R.C. Temple)

III

Holy books will disappear, and then only the mystic
formula will remain.
When the mystic formula departed, naught but mind was left.
When the mind disappeared naught was left anywhere,
And a voice became merged within the Void.

(Translated by G. Grierson)

IV

gagan tsɨy bu:tal tsɨy
    tsɨy čhukh den pavan tɨ ra:th
arɨg tsandan po:š po:n' tsɨy
    tsɨy čhukh so:ruy tɨ logzi: k'ah.

V

a:mipanɨ sɔdras na:vi čhas lama:n
    kati bo:zi day m'o:n meti diyi ta:r
a:m'an ṭa:k'an po:n' zan šama:n
    zuv čhum brama:n gari gatshɨhə:.

IV

You are the heaven and You are the earth,
You are the day and You are the night,
You are all pervading air,
You are the sacred offering of rice and flowers
    and of water;
You are Yourself all in all,
What can I offer You?

V

With a thin rope of untwisted thread
    Tow I ever my boat o'er the sea.
Will God hear the prayers that I have said?
    Will he safely over carry me?
Water in a cup of unbaked clay,
    Whirling and wasting, my dizzy soul
Slowly is filling to melt away.
    Oh, how fain would I reach my goal!

(Translated by R.C. Temple)

## NOTES ON VOCABULARY

| | |
|---|---|
| ə:m' ṭə:k' | saucers of unbaked earth |
| arɨg | rice and barley offering |
| o:m pan | untwisted thread |
| gagan | sky |
| čandɨ | pocket |
| tsandun | sandalwood (paste) |
| tseth | mind |
| zuv bramun | to be tempted |
| tanthɨr | holy books |
| d'an k'oh ra:th | day and night |
| na:vi ta:r d'un | going across by ferry; In this context, 'What shall I pay as the ferry fee?'. |
| neštɨr tɨ sa:th | lucky stars and lucky moment |
| pənḍith | In this context, it means 'the Truthful One' or 'the Wise One'. |
| pavan | air |
| bu:tal | earth |
| manthɨr | mantras (mystic formulas) |
| mi:lith gatshun | to merge |
| lu:sum doh | the day came to an end for me |
| šun' | void |
| soth | embankment |
| sɔdur | ocean |
| ha:r | cowry |

The translations of the above va:ks of Lal Ded have been taken from the following books, except for va:k no. IV which has been translated by the author of this Manual.

Grierson, George and Lionel D. Barnett. Lallã-vãkyãni, or "Wise Sayings of Lal Ded (or Lallã), a mystic poetess of ancient Kashmir", Royal Asiatic Society Monographs (Vol. XVII), London, 1920.

Temple, Richard C. The World of Lalla the Prophetess, Cambridge, 1924.

# 47

satɨtə:ǰihim sabakh : bə:th

Lesson Forty-Seven : habɨkho:tu:n

I

tsɨ kam'u: səni m'a:ni bram dith n'u:nakho:
tse k'a:zi gəyiyo: m'ə:n' dɨy !
tsakh tra:v tɨ mala:lɨ bas čhuham me: tsɨy
tse k'a:zi gəyiyo: m'ə:n' dɨy !

II

ba:gas m'ə:nis sath po:š phol'mɨt'
kath ǰa:yi b'u:ṭhɨham tsɨy
me khabar ti: čham vani čhuham me: tsɨy
tse k'a:zi gəyiyo: m'ə:n' dɨy !

III

nesɨph ra:tan bar vəth' thəv'may
barɨ m'a:ni atsh la:lɨ tsɨy
tsɨ kavo: vatɨ m'a:ni a:kh məšra:va:n
tse k'a:zi gəyiyo: m'ə:n' dɨy !

## A Song

Habba Khatun

I

Which rival of mine has lured you away from me?
Why are you cross with me?
Forget the anger and the sulkiness,
You are my only love,
Why are you cross with me?

II

My garden has blossomed into colorful flowers,
Why are you away from me?
My love, my only love, I think only of you,
Why are you cross with me?

III

I kept my doors open half the night,
Come and enter my door, my jewel,
Why have you forsaken the path to my house?
Why are you cross with me?

IV

tan čhas na:va:n, ǰa:mɨ čhas pə:ra:n
ba:li čhamo: čə:n' drɨy
ya:vnas panɨnis tsho: čhas ma:ra:n
tse k'a:zi gəyiyo: m'ə:n' dɨy !

V

ti:r čhukh la:ya:n ha: ti:randa:zo:
tath si:nɨ do:ruy mey
ti:rav ča:n'av pa:rɨ pa:rɨ kor me
tse k'a:zi gəyiyo: m'ə:n' dɨy !

VI

šra:vun ši:n zan bu gala:n a:yas
ya:vun phoǰsay hɨy
čo:nuy ba:g tay tsɨy valo: čha:va:n
tse k'a:zi gəyiyo: m'ə:n' dɨy !

VII

tsha:nḍa:n lu:sɨs kohan tɨ ba:lan
so:ra:n a:m ba:lɨ d'an
ranimatsɨ ne:matsɨ čhuham ḍo:lɨna:va:n
tse k'a:zi gəyiyo: m'ə:n' dɨy !

VIII

oš čhas tra:va:n bo: tsa:lɨ tsa:lay
me ba:li gotshham tsɨy

IV

I swear, my love, I am waiting for you,
    dressed in colorful robes,
My youth is in full bloom now,
Why are you cross with me?

V

Oh, marksman, my bosom is open
To the darts you throw at me.
These darts are piercing me,
Why are you cross with me?

VI

I have been wasting away like snow in summer heat,
    my youth is in its bloom.
This is your garden, come and enjoy it.
Why are you cross with me?

VII

I have sought you over hills and dales,
I have sought you from dawn till dusk,
I have cooked dainty dishes for you.
I do all this in vain!
Why are you cross with me?

VIII

I shed incessant tears for you,
I am pining for you,

raṅ k'ah kho:ltham čhuham ko:nɨ tsha:nḍa:n
tse k'a:zi gəyiyo: m'ə:n' dɨy !

IX

meha: roṭ da:ga: yeli tsɨy dra:kho:
ka:ri thaph ləǰ ma: sɔy
suy do:d marɨmati bo: lalɨna:va:n
tse k'a:zi gəyiyo: m'ə:n' dɨy !

X

sŏ:tɨkis va:vas ti ha:l na: bo:vum
ho:l čhum ǰigras suy,
trə:vɨthas kas p'aṭh a:ham məšra:va:n
tse k'a:zi gəyiyo: m'ə:n' dɨy !

XI

ya:rɨbalɨ ya:ro: rɔy čhas nɨ ha:va:n
la:lo: me čha čə:n' drɨy
dodɨmut badan m'o:n čhukh nɨ šehla:va:n
tse k'a:zi gəyiyo: m'ə:n' dɨy !

XII

vasi p'o:m busɨna:r suti ha: tso:lum
go:lum tsey patɨ pa:n
ə̃:thɨros arma:n a:yas dobɨra:va:n
tse k'a:zi gəyiyo: m'ə:n' dɨy !

What is my fault, O, my love?
Why don't you seek me out?
Why are you cross with me?

IX

The shock of your desertion has come as a blow to me,
O cruel one, I continue to nurse the pain.
Why are you cross with me?

X

I have not complained even to the spring breeze
That is my agony.
Why have you forgotten me?
Who will take care of me?
Why are you cross with me?

XI

I swear by you
I do not go out at all,
I don't even show up at the spring.
My body is burning,
Why don't you soothe it?
Why are you cross with me?

XII

My hurt is marrow deep; I did not complain.
I just wasted away for you.
I have suppressed endless longing,
Why are you cross with me?

XIII

von' aphsu:s habɨkho:tu:n kh'ava:n

kərmas nɨ zə̃h bandɨgi:

doh a:m so:ra:n me tsetas p'ava:n

tse k'a:zi gəyiyo: m'ə:n' dɨy !

XIII

I, Habba Khatun, am grieving now.
Why didn't I ever greet you, my love?
The day is fading and I keep recalling,
Why are you cross with me?

## NOTES ON VOCABULARY

| | |
|---|---|
| ə̃:thɨros | endless, infinite |
| koh tɨ ba:l | hills and dales |
| čə:n' drɨy | (I swear) by you |
| čha:vun | to enjoy |
| tsakh | anger |
| tsa:lun | to bear |
| ǰa:mɨ pə:rɨn' | to dress up (for a special occasion) |
| ḍo:lɨna:vun | to cause to waste |
| tan na:vun | to cleanse the body |
| ti:randa:z | archer, marksman |
| ti:r la:yun | to throw darts |
| dɨy gatshɨn' | to become cross, to be annoyed |
| do:d | pain |
| nesɨph | half |
| ne:matsɨ | delicacies (of food) |
| pa:n ga:lun | to sacrifice oneself |
| bandɨgi: karɨn' | to greet |
| bar | door |
| bram d'un | to tempt |
| məšra:vun | to knowingly forget |
| mala:lɨ | sulkiness |
| ma:rɨmot | cruel one |
| ya:r | beloved |

| | |
|---|---|
| ya:rɨbal | bank of a river or a rivulet (where women gossip while washing clothes, filling their pitchers with water, etc.) |
| ya:vun | youth |
| la:l | jewel |
| vəth' thavɨn' | to leave open |
| vas | marrow |
| si:nɨ | bosom |
| so:run | to end, to fade |
| sɔn | co-wife, rival |
| ho:l č̣hum ǰigras | (my) hurt is very deep |

# 48

arɨtə:jihim sabakh : valo: ha: ba:gva:no:

Lesson Forty-Eight : gula:m ahmad 'məhju:r'

I

valo: ha: ba:gva:no: navbaha:rɨč ša:n pe:da: kar,
phɔlan gul, gath karan bulbul, tithi: sa:ma:n pe:da: kar,
čaman və:rā:, riva:n šabnam, tsəṭith ja:may pare:šã: gul,
gulan tay bulbulan andar duba:ray ǰa:n pe:da: kar;

II

ma thav gulza:ras andar sɔy, gulan kits sɔy kharə:bi: čhay,
yiva:n sumbal čhi pay dar pay, gule: khanda:n pe:da: kar,
kari: kus bulbula: a:za:d, panǰras manz tsɨ na:lã: čhukh,
tsɨ panɨni: dastɨ panɨn'an muškilan a:sa:n pe:da: kar,

Come, O Gardener

Gulam Ahmad Mahjoor

I

Come, O Gardener!
Come to create the glory of a new spring.
A spring in which
the gul will bloom,
the bulbul will sing.

The garden is desolate;
the dew is mourning.
And the gul in torn robes
looks perplexed.

Come, O Gardener!
To rekindle the gul
To rejuvenate the bulbul.

II

Come, O Gardener!
Weed out the nettle from the flower-beds
And look at row after row of hyacinth,
Come and make a smiling garden.

Who can free a captive bird mourning in his cage?
You must bring your own freedom, O, Gardener!

III

hoku:math, ma:lo: do:lath, na:zo ne:math beyi šahanšə:hi:,
yi so:ruy čhuy tse niš pa:nas, tsɨ amiči: za:n pe:da: kar,
agar vuzɨna:vɨhan bəsti:, gulan hɨnz tra:v zi:ro: bam,
bun'ul kar, va:v kar, gagra:y kar, tu:pha:n pe:da: kar.

III

Wake up, O Gardener, to realize that
power and riches,
comfort and kingship,
all these are at your feet
only after you realize yourself;
O Gardener!

Come, O Gardener!
to awaken your garden,
to say goodbye to the strains of gul,
to say goodbye to the strains of bulbul;
And--
bring about an earthquake,
bring about a storm,
bring about a rumbling thunder,
bring about a tornado.

# NOTES ON VOCABULARY

| | |
|---|---|
| gagra:y | thunder |
| gath karɨn' | to hover around |
| gul | flower(s) |
| gule: khandan | joyous flower |
| gulza:r | garden |
| ǰa:n | life |
| ǰa:mɨ | garment(s) |
| za:n | awareness |
| tu:pha:n | storm |
| dastɨ | hand(s) |
| duba:rɨ | again |
| nav baha:r | new spring |
| na:zo ne:math | luxury |
| panǰrɨ | cage |
| pay dar pay | row after row |
| pe:da: karun | to create; (note that the usual form is pə:dɨ karun) |
| phɔlun | to blossom |
| bəsti: | populace |
| ba:gva:n(o:) | gardener (o is the vocative marker) |
| bun'ul | earthquake |
| ma:lo: do:lath | riches |

| | |
|---|---|
| rivun | to mourn, to sob |
| və:ra:n | desolate |
| valo: | come! |
| va:v | wind |
| vuzɨna:vun | to awaken |
| šahanšə:hi: | kingship |
| ša:n | grandeur |
| sa:ma:n | conditions |
| sɔy | nettle |
| hoku:math | power (to govern) |

# 49

kunɨvanzə:him sabakh : majbu:riyah

Lesson Forty-Nine : zindɨ ko:l 'ma:sṭarji:'

I

vadihe: manuš čeyihe: nɨ oš
vadɨnas vučhun tə:si:r k'ah,
hə:rith əčhav kin' khu:n k'ah
čhə:vith palan sɨ:t' hi:r k'ah,
bu:zith zi bo:za:n čhum nɨ kăh
phəriya:d karɨnɨč zi:r k'ah,
lə:yith nabas yim ti:r k'ah,
majbu:riyah, la:če:riyah!

II

mor anɨ anay čhus mara:n
bɔčhi tɨ:ri tre:še: po:vmut,
da:d'av, khur'av, bə:tsav, šur'av
phikirav, gamav hobro:vmut,
yim gam tsəlith hət' ha:vsan
motsro:vmut, v'asro:vmut;
kuni p'aṭh kh'ava:n thakh čhus nɨ dil
kathta:n' kun čhus ho:vmut;

Compulsion

Zinda Koul 'Masterji'

I

One would cry and not restrain the tears,
But crying is of no avail,
Shedding incessant tears is of no avail,
And knocking one's head against
boulders is of no avail.
And knowing that there is none to heed,
Why this urge to plead!
Why dash darts into the void!
Mere compulsion! Mere helplessness!

II

The body is consumed minute by minute,
suppressed by hunger and thirst and cold,
chained by ailments and kith and kin
depressed by constant worries and woes.
And once these worries cease to exist,
the body is tempted and lured
by numberless temptations.
The restless mind is without any peace
for something has obsessed it.
Without the encounter with the Good,
Without the realization of the Good,

rut ḍe:šɨnay, rut za:nɨnay
tsha:ra:n čhu k'ahta:n' ro:vmut,
mas n'əndri manz čhukh čo:vmut
naphsɨč tɨ šo:kɨč khə:riyah!

III

karta:n' kəm'ta:math bona:
pot čha:yi du:re: ḍ'u:ṭhmut,
sa:n'av kanav ti: bu:zɨmut
sə:nis dilas ti: b'u:ṭhɨmut,
təm'sund čhi əs' du:r'ar zərith
suy mo:nɨmut čhukh ru:ṭhɨmut
go:šan gupith zan b'u:ṭhɨmut
lo:las čhi bəl' be:mə:riyah!

IV

yem' du:ri ru:zith tsu:ri zan
phambah lədith thovmut kanan,
zə̃h čha: prɨtsha:n ahva:l so:n
zə̃h čha: sɔra:n zə̃h čha: vana:n
yim ka:lɨ gaṭi me: trə:v'mɨt'
lə:gith čhamban čha:ran vanan
ama: timan gəyi k'ah vanan
husnas nɨ kə̃h gamkhə:riyah!

The mind is searching for something lost
      like a person drunk in sleep.
Mere affliction of desire and body!

III

Our ears have heard,
Our hearts have believed,
that sometime, somewhere, someone
caught a distant glimpse of Him.
We pine for Him; we long for Him,
For we think he is sulking from us
      hiding under the bushes.
Indeed, love is a painful obsession!

IV

I ask
The one who is hidden far and away,
The one who gives us a deaf ear,
Does he ever enquire how we are?
Does he ever recall where we are?
Does he ever ask himself,
"I wonder what is the lot of those
Whom I put in the dismal dark,
Whom I let loose
Over the hills, over the streams, over the woods?"
Indeed, beauty has no compassion!

V

dapɨhav əmis yas ratsh nɨ šreh
təm'sɨnz diyi: phal vi:r k'ah,
v'od ma: ti čhuy ma: pay patah
labnuk karakh tadbi:r k'ah,
dil čhus nɨ ma:na:n path atsun
va:vas karav zənǰi:r k'ah,
tas te: vučhav takhsi:r k'ah
čha: lo:l ya:raphtə:riyah!

VI

panɨnuy kanan manz čhus sadah
čhus na:ph pa:nas manz khəṭith,
la:ra:n čhi ama: ru:s'kəṭ
parbath tɨ van tra:va:n tsəṭith,
la:ra:n tithay pə:ṭh'an čhu dil
athɨ kho:r trə:vith əčh vəṭith,
muškah yiva:n čhus ya:rɨ sund
ləm' ləm' kaḍa:n čhus suy rəṭith,
su:rith əkis či:zas andar
beyi manzɨ čhus ne:ra:n phəṭith,
šamɨan yemis ho:v du:ri pa:n
pŏ:pur beha: da:man vəṭith

V

We could argue,

"Why expect love from the loveless?

Why expect fruit from a willow?

If you do not know his whereabouts,

How can you plan his search?"

But heart will not retract the steps

For how can one chain the air!

For how can one blame the heart!

Love is not a child's play!

VI

It is the sound from within;

It is like the fragrance of the musk.

The musk deer hunts over hills and dales

looking for something that is within him.

The heart is like the musk deer, searching

without that which is within.

The fragrance of the dear one pulls him out

with eyes shut and hands down.

He is playing the game of hide and seek,

appearing here and appearing there.

tas patɨ mət' mət' ne:rina:
(yodvay əčhav niš čhus khəṭiṭh)
sath akli hɨnd' ǰa:may tsəṭith
čha: husnɨ jo:du:gə:riyah!

hə:rə:niyah, la:če:riyah!
naphsɨč tɨ šo:kɨč khə:riyah!
lo:las čha bəl' be:mə:riyah!
husnas nɨ kãh gamkhə:riyah!
čha: lo:l ya:raphtə:riyah!
čha: husnɨ ǰo:du:gə:riyah!

Once the moth has seen the lamp afar,
    how can it stand still?
It must chase the light with frenzy
(Even though the light is not seen).
It must tear through the seven robes of wisdom.
Beauty is not mere enchantment!

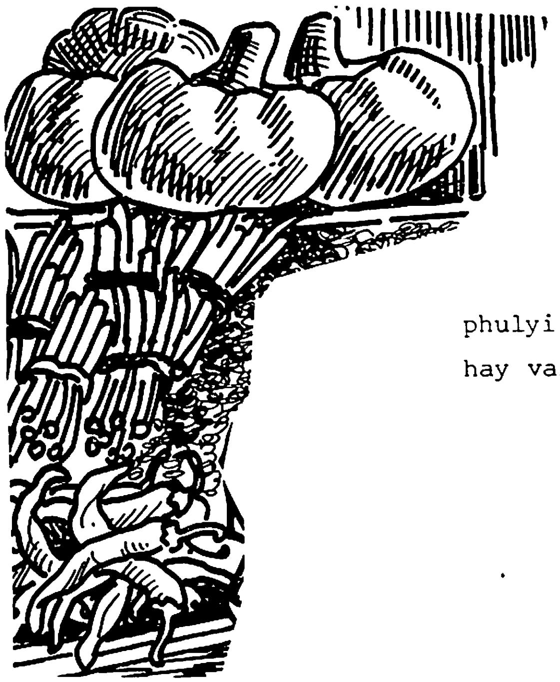
Mere compulsion! Mere helplessness!
Mere affliction of desire and body!
Indeed love is a painful obsession!
Indeed beauty has no compassion!
Love is not a child's play!
Beauty is not mere enchantment!

# NOTES ON VOCABULARY

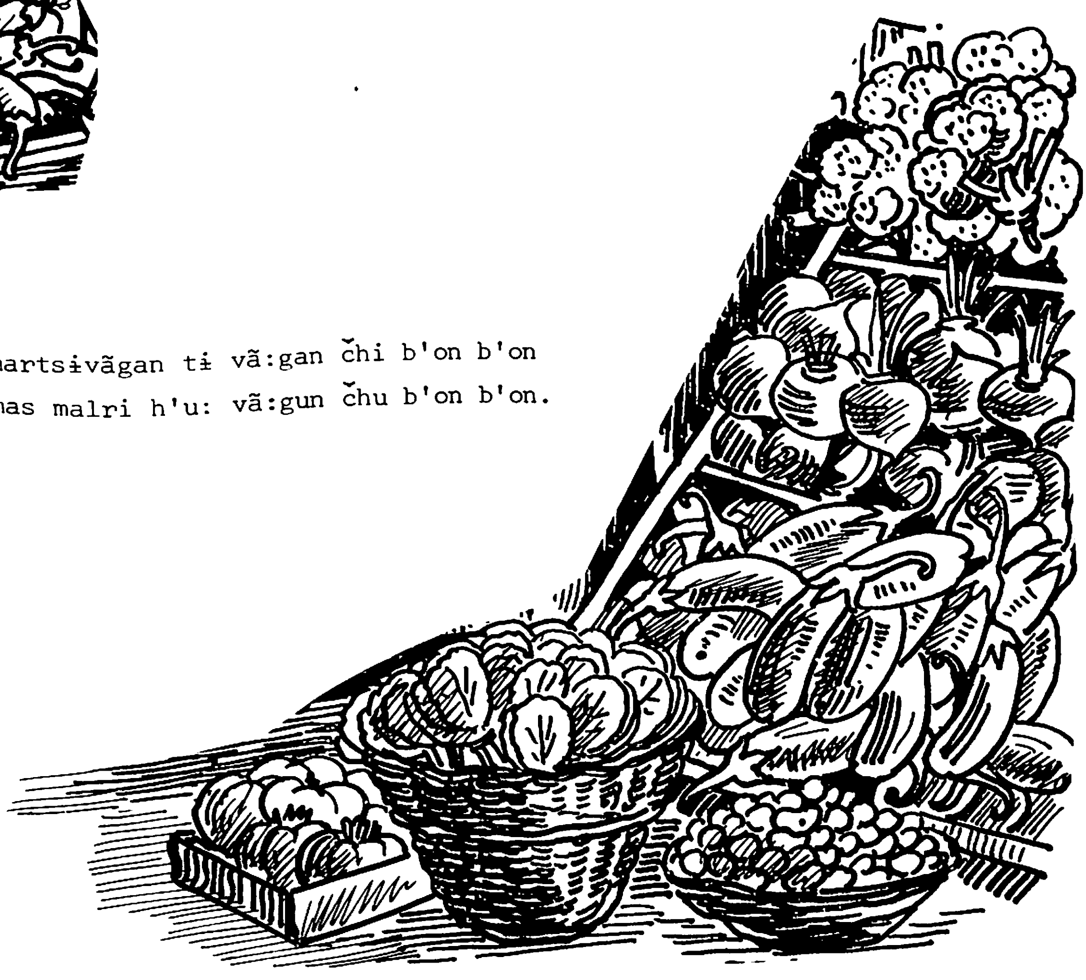
| | |
|---|---|
| əčh vəṭith | with closed eyes |
| ama: | I wonder |
| ahva:l prɨtshun | to enquire after someone's welfare |
| oš | tears |
| kanan phamb lədith thavun | to plug one's ears with cotton wool |
| khəṭith a:sun | to be hidden |
| khur' | complications (of life) |
| khu:n ha:run | to shed tears of blood |
| čhamb tɨ čha:r | hills and ravines |
| zənǰi:r | chain(s) |
| zi:r | urge |
| tə:si:r | effect |
| takhsi:r | blame |
| tadbi:r karun | to find a way |
| ti:r | arrow |
| tre:š | thirst |
| da:man vatun | to keep aloof |
| dil | mind |
| dilas bihun | to believe |
| do:d | illness |
| du:r'ar zarun | to bear separation |
| nab | sky |
| na:ph | musk |
| path atsun | to hold oneself back |

| | |
|---|---|
| pay patah | whereabouts |
| pal | boulder(s) |
| parbath tɨ van | hills and dales |
| pot tsha:y | glimpse |
| pŏ:pur | moth |
| phəṭith ne:run | to (suddenly) appear |
| phəriya:d | complaint, plea |
| phamb | cotton wool |
| phal | fruit |
| phikir | worry |
| mət' mət' ne:run | to chase with excitement |
| manuš | person |
| ya:r | friend, beloved |
| yodvay | even if |
| ra:vun | to lose |
| ro:šun | to sulk |
| rut | goodness |
| ru:s'kəṭ (fem.) | (musk)deer |
| ləm' ləm' kaḍun | to pull out, to seek out |
| vadun | to cry |
| vi:r | willow |
| v'asra:vun | to confuse and to scare |
| šamah | lamp |
| šreh | affection, attachment |
| sath akli hɨnd ǰa:mɨ | seven robes of wisdom; (the five, senses, reason and judgement) |

| | |
|---|---|
| sadah | sound |
| so:run | to fade, to be near the end |
| sɔrun | to think of |
| havas | desire(s) |
| hi:r | head |
| husɨn | beauty |



phulyi vã:gan tɨ pə:r'mi alay hay
hay valay, hay valay, hay valay hay.



martsɨvãgan tɨ vã:gan čhi b'on b'on
mas malri h'u: vã:gun čhu b'on b'on.

# 50

pantsə:him sabakh : ḍal hã:zni hund vatsun

Lesson Fifty : di:na:na:th 'nə:dim'

I

ta:zɨ ta:zɨ me ənimay ḍalay hay
hay valay, hay valay, hay valay hay,
phulyi vã:gan tɨ pə:r'mi alay hay
hay valay, hay valay, hay valay hay;

II

martsɨvã:gan tɨ vã:gan čhi b'on b'on
mas malri h'u: vã:gun čhu b'on b'on,
na:vi manz čhi: kara:n ṭhɔlɨ ṭhɔlay hay
hay valay, hay valay, hay valay hay;

III

ta:zɨ mǰi bəd' čhi hili tsha:yi zo:tan
ḍẽ:bɨ gɔgǰah vɔzɨǰ bi:bɨ kho:tan,
zan sangarma:lɨnɨy ləǰ phulay hay
hay valay, hay valay, hay valay hay;

The Song of a Boatwoman from Dal Lake

Dina Nath 'Nadim'

I

I got these crisp and fresh from the _dal_
_hay valay_, come and buy! _hay valay_, come and buy!
These are tiny eggplants, and these are round gourds,
_hay valay_, come and buy! _hay valay_, come and buy!

II

These are peppers, and these are brinjals.
The brinjals are like pitchers of wine
    banging their heads in this boat of mine.
_hay valay_, come and buy! _hay valay_, come and buy!

III

The crisp bundles of radishes are glittering
    in the shade of weeds,
The red marsh turnip is blushing like a blushing beauty,
as if the dawn has blossomed into flowers.
_hay valay_, come and buy! _hay valay_, come and buy!

IV

hay tse latsh pen', tul van', s'aṭhah čhuy
dra:gɨnɨy mə:r', k'ah di: tse rah čhuy,
athɨ raṭi: yath, talay hay, tsəlay hay
hay valay, hay valay, hay valay hay;

V

k'ah vanay pət'mi brasva:ri p'a:yas
zo:r ə:sim nɨ ləṭh' zo:rɨ dra:yas,
dɔdɨ h'aḍur tro:v me phari talay hay
hay valay, hay valay, hay valay hay;

VI

a:rɨval čhot su čhum va:ṭɨ muǰ h'u:,
čhon tɨ non tɨ:rihot ši:nɨ ṭuǰ h'u:,
oš hara:n a:b zan p'aṭh kh'alay hay
hay valay, hay valay, hay valay hay;

IV

May dust fall on you! Stop it!
You have taken enough now.
I know, dear lady, I cannot blame you,
    for the high prices are crushing us all now.
Let me go!
Come on, lend me a hand with this basket
    I really must go now.
hay valay, come and buy! hay valay, come and buy!

V

What can I tell you, dear lady,
My child was born only last Thursday.
Though I didn't feel up to it, I dragged myself out
and left my little one behind.
It was painful to leave him away from me.
hay valay, come and buy! hay valay, come and buy!

VI

My little one!
My little one is pale like a radish,
My little one is pale like jasmine,
My little one is naked and nude, shivering and cold
    like a lump of ice.
My little one is crying and crying,
    the tears roll down from his eyes
    like drops rolling down from lotus leaves.
hay valay, come and buy! hay valay, come and buy!

VII

nasti pambučhah kərith mə:l'sund h'u:
rẽ:pɨ buth zan lɔkuṭ ma:ǰi hund h'u:,
lembi čhu pampo:š phoṭmut ḍalay hay
hay valay, hay valay, hay valay hay;

VIII

zan kanan čhum gatsha:n šur' vadun h'u:
zan vačhas tal gatsha:n čhum brɨtshun h'u:,
az ded' čham s'aṭhah pot kalay hay
hay valay, hay valay, hay valay hay.

VII

My little one's nose is like a lotus seed,
    just like his father's nose;
My little one's face is tiny,
    just like his mother's face.
To us both he is like a lotus,
    sprung from the mud of dalay hay.
hay valay, come and buy! hay valay, come and buy!

VIII

Lo! I seem to hear a baby cry;
Lo! I seem to feel a sensation in my breast.
My heart doesn't seem to be here now,
Dear lady, I must really go now.
hay valay, come and buy! hay valay, come and buy!

# NOTES ON VOCABULARY

| | |
|---|---|
| ǒš harun | to shed tears |
| kh'al | lotus leaf (the usual term is kh'ali vəthir) |
| č̌hot | pale |
| č̌hon ti non | slight and naked |
| tsalun | to run away |
| athi raṭun | to lend a hand |
| zan | as if |
| zo:r | strength |
| ṭholi ṭhol karin' | to bang heads (playfully) |
| ḍalay | from Dal Lake |
| ḍẽ:bi gɔgiǰ | marsh turnip |
| tul van' | come on, forget it! (a contextuallly determined collocation) |
| ti:rihot | shivering with cold |
| di: | mode of address (ded') |
| dɔdi h'aḍur | a fixed collocation meaning: 'a newborn baby'; lexical meaning: 'milk mushroom' |
| dra:g | high prices, famine |
| pə:rimi ali | round gourd |
| pambuč̌h | lotus seed |
| pot kal a:sin' | a fixed collocation: to be concerned about (someone or something) that is left behind |
| prasun | to give birth to a child |

| | |
|---|---|
| phari tәlɨ | from under one's bosom |
| phulyi vă:gan | tiny eggplants |
| b'on b'on | separated, apart |
| brɨtshun | sensation caused in a woman's breast |
| mas malɨr | a pitcher of wine |
| muǰ | radish (note: In Kashmir, the simile 'white as a radish', <u>saphe:d</u> <u>muj</u> <u>h'uh</u>, is very common. The reason is that the most common type of raddish in Kashmir is white, and not red.) |
| rẽ:mpɨ buth | tiny face |
| lәṭh' zo:rɨ (ne:run) | to leave due to pressure or compulsion |
| latsh pen' (tse) | a mild reprimand; it has the literal meaning of 'may dust fall on you'. |
| lẽmbi pampo:š phaṭun | a fixed collocation; lexical meaning:'to have a lotus blossom forth from mud' |
| vačh | breast |
| vatsun | song |
| šur' vadun | baby's cry |
| sangarma:lan lәǰ phulay | the dawn has flowered |
| hă:zan' | boatwoman |
| hil | weed(s) |